CONCERNING OUR GIRLS AND WHAT THEY TELL US

A STUDY OF SOME PHASES OF THE CONFIDENTIAL RELATIONSHIP OF MOTHERS AND ADOLESCENT DAUGHTERS

By

EUGENIE ANDRUSS LEONARD

L. C.

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE FACULTY OF PHILOSOPHY, COLUMBIA UNIVERSITY

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E. A. L.

CONTENTS

CHAP. PAGE

I. The Problem: Its Definition and Scope

1. Introduction 1
2. The Definition of the Problem 5
3. Preliminary Studies 7
4. The Present Study 10

II. One Hundred Selected Life Situations

1. Selection 13
2. The Scale-How-Often Type of Test 14
3. The Scale-How-Much Type of Test 18
4. The Battery-of-Questions Type of Test 23
5. The Question-Yes-No Type of Test 28
6. The Judgment-Yes-No Type of Test 43
7. The Response-and-Reason Type of Test 48
8. The Judgment-Wise-Unwise Type of Test 52
9. Ten Imaginary Situations 55
10. Ten Experiences Common to All Adolescents 60

III. The Study of Forty Cases

1. Selection 66
2. Outline of Study 66
3. Implications from the Study of the Forty Cases ... 67
4. The Score Studies 71
5. The Age Studies 78
6. Cases of Intense Religious Consciousness 111
7. Cases of Substitution 123
8. Girls of Foreign Birth or Parentage 131
9. Peculiar Aspects of the Mother-Daughter Relationship 135
10. Cases with Reports on the Mother-Daughter Relationship 161

IV. The Study of the Group as a Whole

1. The Scores 185

CHAP. PAGE

2. The Ages of the Girls Taking the Tests 187
3. Implications Regarding the Mother-Daughter Relationship 187
4. Implications Regarding the Method 190
5. Problems Suggested by the Study 191

CONCERNING OUR GIRLS AND WHAT THEY TELL US

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CHAPTER I

THE PROBLEM: ITS DEFINITION AND SCOPE

Introduction

From time immemorial the attention of the tribe and the patriarchs was centered upon the phenomenon of adolescence. The accelerated growth of bone and muscle, the evidences of the maturing of the sex functions and of heightened mental abilities characteristic of adolescence all tended to make it a time when children were set apart for special rites and ceremonies, and when they were entrusted with new responsibilities. In a sense adolescence was the apex of the life of the ordinary individual; the supreme moment when the emotions fused former habits, desires, and aspirations into an independent personality, and crowned his perfection with religious fervor. Being realists, the men of old accepted the phenomenon as a simple evidence of approaching maturity, honored it, and occasionally philosophized about it in song and story.

Along with many other old customs, the observance of ceremonies and rites at the time of adolescence had fallen into disuse until, twenty-five years ago, G. Stanley Hall undertook to describe it. He collected volumes of data, wrote vivid, arresting descriptions of the phenomenon, and succeeded in differentiating it once more from other phases of life. Students gathered about him, and under his inspiration made a lengthy series of studies describing adolescence in vast detail. But in their enthusiasm over its differentiation, they tended to overemphasize abnormalities and conveyed the impression of unnaturalness as characteristic of the period that the patriarch had honored as supremely natural. There followed two decades of mental readjustment and only recently has interest in the period been reawakened. The present study undoubtedly had its original stimulus from the studies of G.

Stanley Hall, for never since the writer first studied them has the idea of refuting them, in some small measure, been given up.

From the parents' point of view adolescence is a peculiarly difficult period. No longer can the responsibility for complete independent living be placed upon the adolescent as was done when it was believed that his maturity was blessed by the gods. Civilization has built a form of community living based on a fuller, more complete type of maturity which makes necessary a continuing guardianship of the adolescent, and a gradual process of freeing him from parental control. The process is a form of continuation education which, in its final sense, ends only with the decline of the parent. The problem of guiding the adolescent falls into three main divisions: knowledge of individual growth processes, knowledge of the social resources that may assist in the educational process, and knowledge of adolescent problems from the adolescent's point of view. This study has to do only with the last named phase, and it draws its immediate inspiration from three pre-suppositions:

1. Parents owe their children, among other things, a form of continuation-education, which is made up, in effect, of the parents' conclusions and knowledge of life based on their experience with civilization. To pass on their conclusions and knowledge to the next generation is their continuing debt because of the prolonged infancy of their children and the more complex present form of living.

2. A knowledge of life will be of little or no value to the adolescent unless it is communicated through a joint learning process in which parent and child meet life situations together and solve the issues on known values, a considered heritage, and present standards, rather than upon traditional modes of thinking and emotional prejudices.

3. This sort of learning process is effective in direct ratio to the amount of confidence, or sympathetic understanding, that exists between parent and child. Each new issue must be met from the child's point of view, if it is actually to be solved. The parent must know not only what has been the experience of himself and of the race in a given type of reaction, but he must know also what the child's peculiar need is in regard to it, just as the teacher must know not only all the elements of arithmetic, but also what the problem in arithmetic is from the point of view of

the child she desires to teach. She will fail utterly if she attempts to teach him logarithms when, from his point of view, the problem is one of simple multiplication. So also will the mother fail if she attempts to teach her daughter moral judgments of the race without first learning what the girls' own problem is in regard to the mores. In other words, the mother can teach her daughter just in so far as the girl confides her problems to her.

Hence the confidential relationship between the parent and the child seemed to the writer the crux of the whole problem of the continuing guardianship and gradual release of the adolescent from parental control. The immediate problem was one of setting up some sort of device that would measure the degree to which the adolescent confides her problems to her parents and the degree to which her problems are sympathetically solved with her parents' coöperation rather than by their dictation. Such a measuring device might act as a key to the parent-child relationship, as a means by which to diagnose conflicts, inadequacies, and controlling influences in the relationship. A case in point is that of Susan B., whose school record was excellent through eight years of school life, after which she failed for two successive years to make passing grades. Her I.Q. indicated above-average ability. Her mother and her teachers were at a loss to know what to do about Susan. They talked to her, scolded her, threatened her, and tried to inspire her. The girl seemed impressed and each time she was approached she promised to do better; but she continued to fail in her studies, and the reason of her behavior, from the girl's standpoint, never came out. Her mother was seldom at home. Not since Susan was a very little girl did she take any real problem to her mother, because her mother was always preoccupied with her interest in her own career. One of Susan's teachers sensed the inadequacy of the mother and suggested that she win the girl's confidence. The mother laboriously rearranged her schedule so as to spend an afternoon with her daughter, and was horrified when the girl was bored and sought a flimsy excuse to escape from her companionship. She learned nothing of Susan's underlying problems, felt herself cheated of an afternoon, and went back to her own work, feeling very bitter about the heartlessness of youth. Yet half a dozen friends in the girl's class at school could have explained the situation. They were the recipients of Susan's confidences. They knew the seething

cauldron of her confused mind. They spent hours with her discussing the fascinating problems that left so little room in Susan's mind for the stupid details of algebra and French. They, not her mother, held the key to Susan's educational process.

Had the principal or the adviser of girls of the school had a device for measuring this inadequacy of the mother in some objective way, she might have convinced her of the real situation. Could she have discerned that the girl friends who received her daughter's confidences were substitutes, filling her own neglected place, she might have found a solution to Susan's problem. In practically every case of maladjustment among adolescents one must take parental influence as a determining factor. Hence the development of some device for measuring and evaluating this influence is of preëminent importance to those dealing with young people. The high school advisers of girls or of boys, the college deans of men and of women, the workers in child guidance clinics, the social workers interested in young people, the court assistants working with adolescents, and the parental education experts all stand in need of an objective device to measure parental influence in the life of the adolescent.

It is recognized by the author that this study takes into account only one small aspect of the whole field of character education. The study is limited to one relationship, whereas each person touches the lives of hundreds of others. The mother-child relationship we think of as a basic one. Growing out of parturition and the closest physical and emotional contacts, strengthened by habits and common standards, it is probably the most inclusive of relationships; and as concerns our problem it is the most diagnostic of all the relationships in a study of the whole social life and habits of the personality.

We are further limiting this study to the religious aspect of the mother-daughter relationship, hence it will catch the light of only one facet of the personality. The study does not include the child's vocational interest, nor her sex life, nor her civic consciousness, etc. Yet it is entirely possible that the mother-child relationship is the root of the child's personality and is hence all-inclusive. As the author has interpreted religion, it includes all the activities of the individual—his measure of himself against an ideal regardless of the field of activity itself. The widespread current interest in the personality as a whole and the development

of character education have led to many individual attacks such as the present one upon the field of the child's personality, and it is to be hoped that new methods of research will be developed, new avenues of approach to the personality be established, and new criteria for the guardianship of youth be evolved.

The Definition of the Problem

The parent-child relationship to be studied here is defined by the following synonyms and descriptive phrases in Professor Noah Porter's edition of Webster's Unabridged Dictionary.

(*a*) "It is the act of confiding, trusting, or putting faith in, reliance upon, or belief in.

(*b*) It is a relation or state of trust or intimacy, or the intercourse existing between persons that confide in each other.

(*c*) It is a communication made in confidence, frankly, unreservedly.

(*d*) It is sympathy, fellow-feeling, understanding, comradeship, companionship, fellowship, and coöperation.

(*e*) It is a feeling of security, comfort, consolation, assured reliance on the integrity, veracity, justice, or other sound principle of another; inward acceptance of a personality as real and trustworthy."

(*f*) There is included also in the concept of confiding the element of sharing or imparting ideas which are pleasurable, painful, or novel to both listener and teller.

(*g*) This confiding is probably based on feelings of physical attraction and repulsion.

It is recognized that the thread of social intercourse involved in the parent-child relationship varies greatly. It comprehends both positive and negative reactions. The positive reactions have been defined above; the negative reactions are annoyance at, impulses to avoid, and inhibitions upon, acts of confiding. The range of acts of confiding, then, is from plus, or positive, through zero, or a state of neutrality where surface items are the only ones communicated, to minus, or acts of avoiding confidences, inhibitions of natural self-expression, and a tendency to live within the self.

It is assumed that so-called self-respect is based on that margin of experience which is shared with no one. The residual information, or unshared knowledge, emotion, or thought, constitutes his differentiation from the person in whom he confides. Thus it may be seen that too unreserved confidences tend to conflict with other instinctive activities within the personality and to have an adverse effect upon the residual self, or margin of experience, not confided to anyone.

It is further assumed that emotions play a large part in determining the amount of confidences given by one to another. It is possible that there is a direct ratio between a heightened emotional tone and the impulses to share with another pleasurable, painful, or novel ideas, to talk freely, and to discuss ideas intimately associated with the self. Apparently this is true regardless of the type of emotion that pervades the individual. We give more confidences in states of anger, fear, excitement, extreme pity, in states of well being, of joy, and of sex excitation than during times of emotional quietude. A state of annoyance, with the impulse to avoid, appears to be the only inhibitor.

Acts of confiding, trusting, and the like, vary greatly in different people as to the amount and the type of confidences given. Apparently one's original endowment bears a close relationship to the amount of confidences given habitually. Frequent or unreserved acts of confiding appear to be an expression of a high degree of emotionality. This is a characteristic of an extrovert type of person; the introvert type tends to withhold confidences. Early habits, undoubtedly, also have a very specific effect upon later confidences, both as to the kind and the amount given.

Other suggested causes of variations in confidences may be grouped as follows:

1. Toward different people: (*a*) an inviting attitude on the part of a parent, or a stranger, apparently greatly increases the amount of confidence given freely; (*b*) satisfying surroundings probably increase the amount of confidence given to different people; (*c*) the offer or the habit of an exchange of confidences between a girl and another person seems to increase both the total amount of confidences given and the number of different groups of related ideas that are confided. The mother who shares her problems, interests, etc., which are necessarily different from the girl's, tends to open the way for future confidences in these and related fields of thought, by which the girl may seek help and guidance.

2. Toward the same person, acts of confiding seem to vary from time to time due possibly to: (*a*) coëxistent emotional states in the child and the recipient of the confidence; (*b*) the recency or intensity of the experience confided; and (*c*) the type of related ideas involved. A girl may talk freely about a problem of dress but remain silent regarding a "necking party," or a failure in school. It is possible that, on a scale of amount of confidences

given, personal achievement would be at the top of the scale and personal failure and sex ideas at the lower end.

3. It is apparently true that a family tragedy tends to intensify a natural bent regarding confidences; that the reticent girl tends to become more reticent to shield her mother, who is sick or suffering; that the girl who has confided in her mother freely tends to confide more fully, until her mother comes to live her life vicariously.

Preliminary Studies

A preliminary questionnaire was written by the author, who then had it filled out by fifty graduate students at Teachers College, Columbia University, mothers of adolescents, and adolescent friends, in the fall of 1925. It covered ten fields of activity and asked two questions about each: "What were you most interested in during adolescence?" and "What did you confide most freely to your mother?" The ten fields of activity included in this preliminary questionnaire were money, clothes, personal adornment, recreation, friends, school life, religious ideas, sex life, vocational choice, and home life. The results indicated that the greatest strain on the confidential relationship between mother and daughter concerned ideas regarding sex life and religious ideas. The group coöperating found the easiest of confidences that of confiding problems of dress to their mothers.

A second questionnaire on dress problems and their relation to the confidential relationship between mother and daughter was written by the author to test the questionnaire method. Fifty more graduate students of Teachers College, Columbia University, professors, friends who were mothers, and adolescents filled out this questionnaire and reported an ease of response to the questionnaire method. Ways of handling such unwieldy data were at this time discussed, and a third sample questionnaire was written in the field of religious ideas. This questionnaire was submitted to thirty professors, graduate students, friends who were mothers of adolescents, and to a number of adolescents, for criticism, evaluation, and suggestions.

Religion was defined as any effort on the part of the individual to measure herself against an ideal, to aspire toward something better than herself, to strive toward perfection or toward infinite good in any form. The term "religious ideas" was used

in the narrower sense as meaning ideas of God, of heaven, of immortality, etc., and was listed as one of the life situations or experiences under the larger head of religion. The word "church" was used to mean any place of worship. This was explained to the girls to mean hall, synagogue, cathedral, mosque, chapel, or church.

It was decided at this time to limit the study to the mother-daughter relationship, the daughters to be between the ages of twelve and eighteen years. Seven different types of questionnaires were determined on, as giving the range necessary to evaluate the different types of response. These questionnaires included scales, direct questions, inverted questions, grouped questions, and stories with judgment responses.

Any comparative study of the different types of questionnaires required the elimination of any preference of a question due to first appearance, and of any neglect of a question through fatigue due to last appearance. This was done by setting up seven different "sets" of seven different types of questionnaires, and rotating the different types of questionnaires in the first position, as shown in the following chart.

Positions	1st	2nd	3rd	4th	5th	6th	7th
Sets 1	SHO *						
2	SHM	SHO					
3	QYN	etc.	SHO				
4	BOQ		etc.	SHO			
5	RAR			etc.	SHO		
6	JYN				etc.	SHO	
7	JWU					etc.	SHO

* The abbreviations stand for the following types of questionnaires: SHO = Scale-How-Often. SHM = Scale-How-Much. QYN = Question-Yes-No. BOQ = Battery-of-Questions. RAR = Response-and-Reason. JYN = Judgment-Yes-No. JWU = Judgment-Wise-Unwise.

The religious life situations of an adolescent were grouped under eleven headings as follows:

A. With adults:

1. Sermons, Sunday school talks, talks in school assemblies or other more or less formal addresses by adults referred to as "adult meetings."

2. Casual contacts with adult friends, referred to hereafter as "older friends."
3. Experiences in the home with adults of the family group, referred to hereafter as "relatives."

B. With other young people:

4. Organized young peoples' meetings, as C.E., Y.W.C.A., Red Cross committee meetings, club meetings, etc.
5. Casual contacts with other adolescents, referred to hereafter as "young friends."
6. Experiences in the home with brothers, sisters, or other adolescents.

C. Within the self:

7. Daydreaming.
8. Prayer (meaning conscious thinking in relation to some idea of God).
9. Intense emotional experiences, as fear, anger, sorrow, joy, and love.

D. With religious ideas:

10. Ideas of God, Jesus, immortality, sin, the Bible, miracles, etc.

E. With experiences involving mild emotional changes, as awe, exaltation, regret, well-being, sympathy, etc., referred to hereafter as "appreciations."

11. Emotions stimulated by music, pictures, sculpture, architecture, the wonders of nature, etc.

Questionnaires on these experiences were rotated within each "set," to eliminate the preference and fatigue mentioned above, as shown in the following chart. The life situations given were equally balanced as to positive and negative qualities, half being about "good" or kind motives, and half being about "bad" or unkind motives.

The total number of life situations was thus eleven different kinds of life situations times seven types of questionnaires times seven "sets" of different types of questionnaires, or 539 life situations. They were all taken from actual life experiences of adolescents, of which only the girls' names and minor details were changed to conceal identity.

Types	SHO	SHM	QYN	BOQ	RAR	JYN	JWU
Positions							
Set 1							
1st	(1)						
2nd		(1)					
3rd			(1)				
4th				(1)			
5th					(1)		
6th						(1)	
7th							(1)
Set 2							
1st					(1)		
2nd						(1)	
3rd							(1)
4th	(1)						

(1) Adult Meetings.

To these were added 116 direct questions which covered the situations included in the main body of the questionnaires and attempted to determine the consistency of response and the degree to which the girl answering the question was responding to an imaginary situation; for instance, if a girl was an only child, her responses regarding brothers and sisters would necessarily be based on an imaginary situation, etc. These questions are referred to hereafter as "supplementary questions."

The Present Study

The questionnaires were filled out by four different groups of girls. The first group consisted of the girls of the biology department of the Wadleigh High School, New York City. The second group was composed of the girls of the Wadleigh High School Annex, New York City, who for any reason could not go on the annual boat-ride up the Hudson River on June 21, 1926, but were required to attend school. The third group was a similar one in the Wadleigh High School Annex, who filled out the questionnaire on June 16, 1927, and the fourth group consisted of ten adolescent friends who filled in the questionnaires in the spring of 1929. In all, there were 450 responses, of which 303 were complete enough to be used. All those lacking more than 2% of the 539 responses required were discarded as incomplete. The other omissions were equated on the basis of the responses given.

Scoring the Tests. The plan of scoring the tests necessarily varied with the different types of tests. The key words and score values assigned to them are grouped for convenience as follows:

SCORING KEY

SHO Type.*

Key word	always	usually	sometimes	rarely	never
Score value	3	2	1	0	−1

SHM Type.

Key word	all	sometimes	just	nothing
Score value	2	1	0	−1

BOQ Type.

Key word	yes	no
Score value	1	0

RAR Type.

Key word	all	little	none
Score value	2	1	−1

JYN Type.

Key word	No	?	yes
Score value	1	0	−1

JWU Type.

Key word	wise	unwise
Score value	1	0

* For explanation of abbreviations see page 8.

QYN Type.

The QYN, or grouped-question type, was scored by the following key.

Response of	yes	no	no	given a value of					2
" "	yes	yes	no	"	"	"	"		2
" "	yes	no	yes	"	"	"	"		1
" "	no	yes	no	"	"	"	"		1
" "	no	yes	yes	"	"	"	"		−1
" "	no	no	yes	"	"	"	"		−2
" "	no	no	no	"	"	"	"		−2

Recognizing that the questionnaires dealt with intimate problems, the author personally explained her object when asking for the girl's responses, and related stories tending to show (*a*) that a girl does not tell everything, (*b*) that some mothers cannot be told some things without undue friction, and (*c*) that sometimes mothers understand and help. She suggested that each girl take

an assumed name, and many did sign such names as "Mary Pickford," "Mrs. Lindy," "Vilma Banky," and "Banana Oil." The supplementary direct questions were explained in detail, and during the rest period of ten minutes at the close of each hour, the author mingled freely with the girls and answered innumerable questions. The task was a heavy one for the girls, especially when the whole questionnaire had to be finished between 9 a.m. and 2 p.m., but the girls were very cheerful and willing, and practically three-fourths of their responses were complete. The sincerity of their responses is still open to question. In seven cases there is corroborating evidence outside the questionnaires. In these cases the relationship under consideration was fairly well known to the author, and two opinions of the relationship were reported prior to the scoring.

It is assumed that some of the girls have exaggerated, some have responded carelessly, and some quite insincerely; but these hazards to truth are somewhat offset by the fact that in all there are 809 different responses, from each girl, of ten different kinds; and it is doubtful if anyone, however clever or determined, could consistently misrepresent the relationship being discussed under these conditions. It must be further recognized as common knowledge among mothers of adolescents that girls confide far more than they are aware of. An adolescent friend suggested this to me when she told me about an incident which occurred recently so similar to a life situation given in the questionnaire that I asked her if she had told her mother of the incident. She assured me that she had, and I checked her statement to find that she really had related the incident in full; yet in response to a question regarding the similar situation in the questionnaire she had responded in the negative. As she was coöperating I explained the situation and asked her opinion of it. She remarked, "Well, I guess we all tell much more than we are willing to admit or are conscious of telling."

It is recognized that this study is only an initial step in the development of a questionnaire that would measure the confidential relationship between mother and daughter. The study indicates the possibilities of the method of research and the need of an instrument of diagnosis and measurement. Hence we will draw no conclusions, but rather show tendencies, needs, and possibilities for further research.

CHAPTER II

ONE HUNDRED SELECTED LIFE SITUATIONS

Selection

A preliminary study of one hundred of the 303 complete responses to the questionnaire was made by three people, to determine a basis for the selection of a number of items which seem to be most diagnostic of the mother-daughter relationship. Of the 539 items one hundred were selected by the three judges, on the following bases: (*a*) adequate representation of each of the seven types of tests, (*b*) adequate representation of each of the eleven different kinds of life situations, (*c*) ten purely imaginary situations, (*d*) ten experiences which could be said to be common to all adolescents, and (*e*) inclusion of those which were reported by adolescents to be the best.

The ten imaginary situations and the ten situations common to all adolescents were grouped by types of tests, all the scale-type tests being placed together, all the direct-question types together, etc., for no other reason than that it seemed to be the easiest way to read them. The other eighty items were grouped, with the corresponding supplementary question, by types of tests and in the order of the degree of positiveness of the responses; that is, all the SHO situations were grouped together, with the one having the highest per cent of positive answers first, the next highest per cent of positive answers second, and so on.

Two types of scale tests were used—the Scale-How-Often, or five-point scale, and the Scale-How-Much, or four-point scale. There were also used one Battery of Questions, or direct-question type test; one Question-Yes-No test, or situation with a group of four questions following; one Judgment-Yes-No test, which was a bit of autobiography followed by an inverted question; two judgment type tests; a Response-and-Reason test, which gave a short story followed by three suggested reactions toward the

mother, and five reasons for telling or not telling her about the incident; and a Judgment-Wise-Unwise test, which gave a story followed by a question asking whether it was wise or unwise to tell.

No attempt is here made to compare or evaluate the selected items except when the supplementary questions tend to indicate the reality of the situation to the girls; or when the responses to the reasons in the RAR tests tend to indicate consistency or inconsistency between the girls' responses and the quoted reasons in the QYN tests, and to indicate sincerity or insincerity in the girls' reactions. The ten purely imaginary situations were studied separately to see if they showed any marked change from the responses already given. Ten situations which were judged to be common to the life of all adolescents were also studied separately to see if they showed any marked variation from the responses given in the questionnaires.

The Scale-How-Often Type of Test

The Scale-How-Often Type of test was responded to by the girls in a manner that was uniformly good. Many of them thought it the easiest of the tests to respond to and the most accurate. The situation receiving the greatest number of positive answers follows. It reads in detail:

> When you have made a mistake of which you are ashamed, at an outing of the recreation club to which you belong, and you want to square yourself, do you tell your mother?
>
> always, usually, sometimes, rarely, never.
>
> Supplementary question: Do you and your friends sometimes do things you are a little ashamed of afterwards?.....Yes — No.

Of the three hundred and three responses to this question, 46 who had had such an experience thought they would have told their mothers "always," 27 who had not had the experience thought they would have told their mothers "always." Sixty who had had the experience thought they would "usually" have told their mothers; and 19 who had not had the experience thought they would "usually" have told their mothers. Sixty-six who had had the experience thought they would tell "sometimes," as did 27 who had not had the experience; 14 who had had the experience, and 4 who had not, thought they would have told their mothers "rarely"; 13 who had had the experience, and 6 who had

not, thought they would "never" have told. Twenty-one failed to answer either the supplementary question or the scale test item, or both. In all, 73 would always tell their mothers, 79 would usually tell, 93 would sometimes tell, 18 would rarely tell, and 19 would never tell. The item follows in tabular form.

1. When you have made a mistake of which you are ashamed, at an outing of the recreation club to which you belong, and you want to square yourself, do you tell your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Do you and your friends sometimes do things you are a little ashamed of afterwards?.....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	46	60	66	14	13
No	27	19	27	4	6
Total	73	79	93	18	19

Unanswered ..... 21 Grand total 303

2. When you have been to church and have been deeply impressed by the sermon, do you tell your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Are you in the habit of going to church?..... Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	59	50	58	15	8
No	23	19	31	12	7
Total	82	69	89	27	15

Unanswered ..... 21 Grand total 303

3. When you have heard a social worker tell of the needs of the poor and you have wanted to help, have you told your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Have you ever had a great longing to help people in trouble or suffering?.....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	109	62	43	22	19
No	5	2	4	4	1
Total	114	64	47	26	20

Unanswered ..... 32 Grand total 303

4. When a talk with another girl or a boy has made you feel that there were lots of really good people in the world, do you tell your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Do you ever have serious talks with your girl or boy friends?.....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	65	53	60	28	25
No	18	14	14	7	2
Total	83	67	74	35	27

Unanswered ..... 17 Grand total 303

5. When you have not approved of some plan the girls in your secret society intend carrying out, do you tell your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Have you ever disapproved of the action taken by a club or class or secret society to which you belonged?.....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	61	46	42	14	16
No	36	19	19	8	19
Total	97	65	61	22	35

Unanswered ..... 23 Grand total 303

6. When your father's gentle care of your mother makes you admire him very much, do you tell your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Does your father take good care of your mother?.....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	117	45	48	22	18
No	4	2	6	3	2
Total	121	47	54	25	20

Unanswered ..... 36 Grand total 303

7. When life has brought real sadness to you and you can not understand how a loving God could permit such unhappiness, do you tell your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Have you ever wondered about God?..... Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	79	52	53	18	23
No	10	7	14	4	8
Total	89	59	67	22	31

Unanswered ..... 35 Grand total 303

8. When you have imagined yourself doing something really unworthy, and you are ashamed of your thoughts but wonder how you came to have them, do you ask your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Do you ever imagine yourself doing things you would not really do for anything?.....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	66	43	49	15	37
No	18	15	19	8	8
Total	84	58	68	23	45

Unanswered ..... 25 Grand total 303

9. When you have a "crush" on your teacher and resolve to be worthy of your love, do you tell your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Did you ever have a "crush" on a teacher or older friend?.....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	83	40	48	18	29
No	11	15	12	11	13
Total	94	55	60	29	42

Unanswered ..... 23 Grand total 303

10. When you have read some fine prayer and felt its strength and beauty, have you told your mother?

always, usually, sometimes, rarely, never.

Supplementary question: Have you ever heard or read a lovely prayer? .....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	79	50	62	21	31
No	6	6	5	4	9
Total	85	56	67	25	40

Unanswered ..... 30 Grand total 303

11. When some picture disgusts you and yet seems beautiful, and you do not see why it disgusts you, do you ask your mother about it?

always, usually, sometimes, rarely, never.

Supplementary question: Have you ever been shocked by an immodest picture or statue?.....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	44	36	42	23	29
No	27	15	22	14	15

Unanswered ..... 36 Grand total..... 303

12. When you have been very much frightened while disobeying your mother, have you told your mother about it?

always, usually, sometimes, rarely, never.

Supplementary question: Have you ever been very badly frightened? .....Yes — No.

No. of responses:

	always	usually	sometimes	rarely	never
Yes	52	51	43	43	40
No	13	8	9	9	14
Total	65	59	52	52	54

Unanswered ..... 21 Grand total 303

The Scale-How-Much Type of Test

The Scale-How-Much Type test also appeared to be easy for the girls to respond to. It seemed flexible and easy to read. The item which received the highest per cent of positive answers is, in detail, as follows:

When your sister sacrifices her own pleasure for yours and you are very grateful, do you tell your mother?

all, something, just, nothing.

Supplementary question: Have you a brother or sister who takes a great interest in what you do?.....Yes — No.

Of the three hundred and three responses 126 who had a brother or sister thought they would have told their mothers all about it; 54 who did not have a sister or brother thought they would have told all, 34 who had a sister or brother, and 18 who had not, thought they would have told "something" about it; 9 who had a sister or brother, and 4 who had not, thought they would just have mentioned it; and 15 who had a sister or brother, and 6 who had not, thought they would have said nothing about it. Thirty-seven did not answer either or both of the questions. The item follows in tabular form.

13. When your sister sacrifices her own pleasure for yours and you are very grateful, do you tell your mother?

all, something, just, nothing.

Supplementary question: Have you a brother or sister who takes a great interest in what you do?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	126	34	9	15
No	54	18	4	6
Total	180	52	13	21

Unanswered ..... 37 Grand total 303

14. When you have been unfairly treated and are very angry do you tell your mother?

all, something, just, nothing.

Supplementary question: Did a friend ever tell on you or treat you unfairly?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	114	46	17	18
No	52	12	7	12
Total	166	58	24	30

Unanswered ..... 25 Grand total 303

15. When you have been to a very beautiful church service, and the music and flowers and prayers have made you feel glad you are alive, do you tell your mother?

all, something, just, nothing.

Supplementary question: Are you in the habit of going to church?..... Yes — No.

No. of responses:

	all	something	just	nothing
Yes	98	60	18	12
No	23	33	16	20
Total	121	93	34	32

Unanswered ..... 23 Grand total 303

16. When in preparation for a dramatic club event you have learned some lovely poetry which really inspires you, do you tell your mother?

all, something, just, nothing.

Supplementary question: Do you like poetry?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	122	73	25	25
No	7	11	4	10
Total	129	84	29	35

Unanswered ..... 26 Grand total 303

17. If you had gone to a place forbidden by your parents and had been frightened while there so that you resolved to obey them another time, would you tell your mother?

all, something, just, nothing.

Supplementary question: Have you ever been very badly frightened?..... Yes — No.

No. of responses:

	all	something	just	nothing
Yes	107	68	24	27
No	20	17	6	9
Total	127	85	30	36

Unanswered ..... 25 Grand total 303

18. When so many nice things have happened that you feel you really ought to thank God for them, however you may think of God, do you tell your mother?

all, something, just, nothing.

Supplementary question: Have you ever felt like writing a poem that was really a prayer of joy or thanksgiving?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	82	49	7	16
No	46	33	15	22
Total	128	82	22	38
Unanswered	33	Grand total		303

19. When your brother has persuaded you to stop going with a group of rough girls, and you are really thankful to him, do you tell your mother?

all, something, just, nothing.

Supplementary question: Have you a brother or sister who takes a great interest in what you do?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	95	54	17	18
No	40	19	8	13
Total	135	73	25	31
Unanswered	39	Grand total		303

20. When the girls in the hiking club to which you belong pair off with the boys and allow hugging and kissing, do you tell your mother?

all, something, just, nothing.

Supplementary question: Do you and your friends sometimes do things you are a little ashamed of afterwards?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	83	65	19	27
No	40	19	10	15
Total	123	84	29	42
Unanswered	25	Grand total		303

21. When you have offended a friend by talking while she was playing on her violin, and you have felt ashamed, do you tell your mother?

all, something, just, nothing.

Supplementary question: Do you especially admire your friends who are musical?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	105	77	29	40
No	10	8	4	11
Total	115	85	33	51
Unanswered	19	Grand total		303

22. When the jangle and bang and wail of a jazz orchestra disgusts and irritates you, even though you are supposed to like it, do you tell your mother?

all, something, just, nothing.

Supplementary question: Do you like jazz?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	91	67	17	55
No	27	14	3	9
Total	118	81	20	64
Unanswered	20	Grand total		303

23. When you have imagined yourself helping out in some crisis in your city, do you tell your mother?

all, something, just, nothing.

Supplementary question: Do you often dream you are successful or *brave* or clever or helpful or having lots of fun?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	108	72	29	45
No	10	8	4	7
Total	118	80	33	52
Unanswered	20	Grand total		303

24. When you have wondered what the Holy Spirit or Holy Ghost really is, who possesses it nowadays, and why, have you told your mother?

all, something, just, nothing.

Supplementary question: Have you ever wondered about the Holy Spirit? .....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	70	55	18	26
No	36	28	14	27
Total	106	83	32	53
Unanswered	29	Grand total		303

25. When you have become mixed in your ideas about prayer, have you told your mother?

all, something, just, nothing.

Supplementary question: Did you ever pray?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	112	61	27	37
No	8	7	3	5
Total	120	68	30	42
Unanswered	43	Grand total		303

26. When you have wondered whether Jesus was divine, have you asked your mother?

all, something, just, nothing.

Supplementary question: Have you ever wondered about Jesus, his life and miracles and birth and death?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	106	33	23	25
No	27	19	10	26
Total	133	52	33	51
Unanswered	34	Grand total		303

27. When you have imagined yourself doing something mean, and you want to rid your mind of such thoughts, do you tell your mother?

all, something, just, nothing.

Supplementary question: Do you ever imagine yourself doing things you would not *really* do for anything?.....Yes — No.

No. of responses:

	all	something	just	nothing
Yes	71	64	21	50
No	27	13	8	18
Total	98	77	29	68
Unanswered	31	Grand total		303

The Battery-of-Questions Type of Test

The Battery-of-Questions Type of test seemed almost too easy, and sometimes gave evidence of having been hastily or sweepingly responded to without discrimination. This may have been due in part to its being overshadowed by the more lengthy judgment type of test on the one hand, and the more flexible type of scale test on the other. The item which received the highest per cent of positive answers follows in detail.

Do you tell your mother when you have been to a big picnic and have seen the rescue of a drowning child, and you have resolved to learn to swim so that you might be able to rescue someone in similar danger? .....Yes — No.

Supplementary question: Do you ever go to places, like picnics, with friends?.....Yes — No.

Of the three hundred and three responses 205 who had been on picnics thought they would have told their mothers; 24 who had not been on picnics thought they would have told their mothers; 40 who had been on picnics, and 11 who had not, thought they would not have told their mothers. In all, 229 would have told their mothers, and 51 would not have told their mothers. Twenty-three did not answer one or both of the questions. The items follow in tabular form.

41. Do you tell your mother when you have been to a big picnic and have seen the rescue of a drowning child and have resolved to learn to swim so that you might be able to rescue someone in similar danger?.....Yes — No.

Supplementary question: Do you ever go to places, like on picnics, with friends?.....Yes — No.

No. of responses:

	yes	no
Yes	205	40
No	24	11
Total	229	51

Unanswered ..... 23 Grand total 303

42. Do you tell your mother when you have been on a hike with some older friends and have not approved of things they did?.....Yes — No.

Supplementary question: Do you and your friends sometimes do things you are a little ashamed of afterwards?.....Yes — No.

No. of responses:

	yes	no
Yes	167	28
No	70	13
Total	237	41

Unanswered ..... 25 Grand total 303

43. When a talk on political cheating has made you feel that the nation is in great trouble, do you talk about it to your mother?.....Yes — No.

Supplementary question: Did you ever go to a political meeting?..... Yes — No.

No. of responses:

	yes	no
Yes	66	23
No	121	68
Total	187	91
Unanswered 25	Grand total	303

44. Do you tell your mother about your serious talks with your friends? .....Yes — No.

Supplementary question: Do you ever have serious talks with your girl or boy friends?.....Yes — No.

No. of responses:

	yes	no
Yes	123	103
No	30	21
Total	153	124
Unanswered 26	Grand total	303

45. When the students themselves make a ruling against improper dancing at class parties and you feel proud of the decision, do you tell your mother?.....Yes — No.

Supplementary question: Does your school have student government? .....Yes — No.

No. of responses:

	yes	no
Yes	213	38
No	22	3
Total	235	41
Unanswered 27	Grand total	303

46. Do you tell your mother when, as the result of a serious illness, you have had time to think a long time about the good and bad in you, and you wonder how you can improve?.....Yes — No.

Supplementary question: Have you ever been ill?.....Yes — No.

No. of responses:

	yes	no
Yes	179	75
No	15	6
Total	194	81
Unanswered 28	Grand total	303

47. When spring has come, and life seems very full of joy, and you feel you could write a prayer or poem of joy, do you tell your mother of the joy and desire?.....Yes — No.

Supplementary question: Have you ever felt like writing a poem that was really a prayer of joy or thanksgiving?.....Yes — No.

No. of responses:

	yes	no
Yes	92	65
No	49	69
Total	141	134

Unanswered ..... 28 Grand total 303

48. When a lovely scene has seemed to give you a new courage to do right, do you tell your mother?.....Yes — No.

Supplementary question: Can you remember having been thrilled by a lovely scene?.....Yes — No.

No. of responses:

	yes	no
Yes	148	103
No	8	15
Total	156	118

Unanswered ..... 29 Grand total 303

49. Do you tell your mother when a brother has been disloyal to you, or laughed at you in the presence of his friends?.....Yes — No.

Supplementary question: Have you a brother you are extremely fond of? .....Yes — No.

No. of responses:

	yes	no
Yes	115	48
No	80	30
Total	195	78

Unanswered ..... 30 Grand total 303

50. Do you tell your mother when you have seen wicked people prosper and have wondered what is meant in the Bible, where it is said that God punishes one's sins by sickness and trouble?.....Yes — No.

Supplementary question: Do you believe sickness is God's punishment for sins?.....Yes — No.

No. of responses:

	yes	no
Yes	70	30
No	123	50
Total	193	80

Unanswered ..... 30 Grand total 303

51. Do you tell your mother when you have seen a friend pray and can not see that it has done her any good, and you wonder why people pray? .....Yes — No.

Supplementary question: Do you believe prayer helps you?.....Yes — No.

No. of responses:

	yes	no
Yes	169	53
No	26	20
Total	195	73

Unanswered ..... 35 Grand total 303

52. Do you tell your mother about your dreams of being a great, or true, or fine woman?.....Yes — No.

Supplementary question: Do you like to daydream?.....Yes — No.

No. of responses:

	yes	no
Yes	116	72
No	46	35
Total	162	106

Unanswered ..... 35 Grand total 303

53. Do you tell your mother when you have been impertinent to your father and want to apologize but don't know how?.....Yes — No.

Supplementary question: Have you ever been impertinent to your father? .....Yes — No.

No. of responses:

	yes	no
Yes	94	43
No	105	25
Total	199	68

Unanswered ..... 36 Grand total 303

54. When you have fallen in love do you tell your mother?.....Yes — No.

Supplementary question: Have you ever been in love?.....Yes — No.

No. of responses:

	yes	no
Yes	61	54
No	79	66
Total	140	120

Unanswered ..... 43 Grand total 303

The Question-Yes-No Type of Test

The Question-Yes-No Type of test brought forth the most vigorous of the responses, both in the direct questions and in written reasons answering why the girls told their mothers things. This may be due in part to the combination of the flexibility of scale qualities and direct questions. Even when other tests were hurriedly or slightingly done the QYN tests were filled in with care and apparent interest. It is true also that the "Why" question gave the girls a chance to write about themselves, which few adolescents hesitate to do if they feel themselves reasonably safe from detection. Freedom from supervision tended to give an accuracy to the responses that made them very valuable in diagnosing the mother-daughter relationship. The written reasons for not telling or for telling their mothers range from fear to hearty comradeship. They have been grouped under the following general headings and characteristic ones selected and quoted: (1) Fears, (2) sermons, scoldings and other punishments given by the mother, (3) secretive impulses, (4) being called silly, foolish, or thought to be a waster of time by the mother, (5) desire not to give unhappiness, worry, or embarrassment, (6) misunderstanding, or lack of interest on the mother's part, (7) lack of ability to express oneself, (8) an "I don't know" or other mere statement of habitual attitude, (9) moods and doubts, (10) feeling of obligation to tell the mother everything, (11) reasons related to the situation itself rather than to the giving or withholding of confidences about it, (12) need of self-expression, or a spontaneous confidence, (13) desire to impress mother with good acts, (14) full understanding by mother, (15) to get advice, help, or the opinion of the mother, (16) an answer to some demand on the part of the mother, as "She wants me to tell her," (17) a bringing of some experience to the mother spontaneously, and (18) a sharing with the mother of problems, emotions, and aspirations.

The item receiving the highest per cent of positive responses follows in detail:

When you and your friends in the Junior Red Cross plan some very helpful work that has delighted you:

A. Do you tell your mother all your plans?.....Yes — No.
B. Do you just mention it to your mother?.....Yes — No.

C. Do you avoid any mention of it?.....Yes — No.
D. Why?
Supplementary question: Do you belong to a club or secret society or the Girls' Scouts?.....Yes — No.

Of the girls who said they belonged to an organization, 128 thought they would have told their mothers all about the plan; 9 thought they would have just mentioned casual details; 5 would have told a little about it; and 10 would have avoided mentioning it. Of the girls who did not belong to an organization, 107 thought they would have told their mothers; 9 thought they would have just mentioned casual details; and 11 would have avoided any mention of the plan. Twenty-four failed to answer either the question or the supplementary question or both. Characteristic reasons for telling and for not telling follow the tabular form below.

28. When you and your friends in the Junior Red Cross plan some very helpful work that has delighted you:
A. Do you tell your mother *all* your plans?.....Yes — No.
B. Do you *just* mention them to your mother?.....Yes — No.
C. Do you avoid any mention of them?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Do you belong to a club or secret society or the Girls Scouts?.....Yes — No.

No. of responses:

	all	just	little	none
Yes	128	9	5	10
No	107	9	0	11
Total	235	18	5	21

Unanswered ..... 24 Grand total 303

A—Negative Responses	No. of responses
"I don't like to tell."	2
"She may think it silly."	3
"She would not understand."	10
"No reason."	6
Total negative	21

B—Positive Responses	No. of responses
"She might be disappointed at the outcome by expecting too much."	8
"She should know."	5
"I believe in her."	4
"It makes me feel glad."	2
"I want my mother to see that I am trying to do well."	9
"She is interested in the things we do."	38
"She will help with valuable suggestions."	68
"I think she would like to hear of it."	23
"It would make her happy."	7
"I want my mother to share my joy."	5
Total positive	169
Total negative	21
Total	190

29. When you have heard a great violinist play and have enjoyed it very much:

A. Do you tell your mother of the thrill of it?.....Yes — No.
B. Do you mention that you had a good time but not tell her of the thrill?.....Yes — No.
C. Do you say as little as possible?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Have you ever been to a musical concert?..... Yes — No.

No. of responses:

	all	just	little	none
Yes	194	28	26	4
No	18	3	1	1
Total	212	31	27	5

Unanswered ..... 28 Grand total 303

A—Negative Responses	No. of responses
"Mother is sure to tell father."	2
"I do not care to express my emotions."	10
"She might laugh."	10
"It would let her feel sad to not be there."	2
"She doesn't want to hear of the thrill."	14
"I would not know how to tell her."	5
"I don't know."	2
Total negative	45

B—Positive Responses	No. of responses
"Mother might be interested."	9
"Mother ought to know my feelings."	7
"I tell my mother everything that went on."	6
"I had to tell it to someone and felt that she would understand me better."	14
"I want my mother to understand me."	6
"She understands how I feel."	27
"Mother wants to hear about the nice things of life too, and helps you to appreciate it."	15
"She wants me to confide in her."	37
"She has very little to brighten her life and I try to bring interesting things to her."	29
"She often feels that way too."	24
Total positive	174
Total negative	45
Total	219

30. When you have been deeply stirred by the stories of suffering in the poorer section of the city and you offer to help during your vacation:

A. Do you tell your mother all about it and ask her advice in making your plans?.....Yes — No.
B. Do you just mention it to her in passing?.....Yes — No.
C. Do you say nothing more about it than is necessary?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Have you ever had a great longing to help people in trouble or suffering?.....Yes — No.

No. of responses:

	all	just	little	none
Yes	206	21	5	24
No	9	3	1	2
Total	215	24	6	26
Unanswered	32	Grand total		303

A—Negative Responses	No. of responses
"She would get after me."	2
"It is better to have one's own opinion."	3
"She'd think I was queer."	3
"Mother worries enough."	2
"No understanding."	10
"I always try" (to tell her).	1
"I don't do it."	6
Total negative	27

B—Positive Responses	No. of responses
"She might not be interested."	6
"She should know."	6
"I feel I would like to help."	4
"I will feel better."	2
"To let her know I have pity."	6
"I feel confident in her."	34
"Mother encourages me and furthers my plans."	97
"She is pleased."	2
"Because I would like to be with mother and the rest when I die."	1
"Mother would probably save up some money with me."	2
Total positive	160
Total negative	27
Total	187

31. When you and some friends do something you know your mother doesn't approve, but which you think is all right:

A. Do you tell your mother all about it?.....Yes — No.
B. Do you just mention it in conversation?.....Yes — No.
C. Do you say nothing about it to her?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Do you and your friends sometimes do things you are a little ashamed of afterwards?.....Yes — No.

No. of responses:

	all	just	little	none
Yes	138	22	4	30
No	64	13	1	7
Total	202	35	5	37

Unanswered ..... 24 Grand total 303

A—Negative Responses	No. of responses
"I'm afraid of what she will say or do."	1
"She would yell." "She would scold."	14
"I let *my* conscience be *my* guide."	8
"She'd laugh."	1
"She is always angry." "It would only worry her."	8
"She doesn't want to know about it."	7
"No reason."	1
Total negative	40

B—Positive Responses	No. of responses
"I might get her to see my point of view."	11
"I would afterward feel my conscience hurt."	15
"I would tell in some way I imagine."	2
"To let her know all I do and not keep secrets."	4
"She would understand."	41
"I want to know what she thinks and find out if I'm wrong."	65
"She loves to speak to me."	1
"We should both express our viewpoints."	1
Total positive	140
Total negative	40
Total	180

32. When you have been unkind and not honest with an older friend whom you love, and you want to set things right again:

A. Do you tell your mother all about it?.....Yes — No.
B. Do you tell your mother a little about it?.....Yes — No.
C. Do you say nothing about it to your mother?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question? Have you some older friends that are your particular friends?.....Yes — No.

No. of responses:

	all	just	little	none
Yes	172	15	1	30
No	38	8	1	9
Total	210	23	2	39

Unanswered ..... 29 Grand total 303

A—Negative Responses	No. of responses
"I would be ashamed."	4
"She would scold me."	7
"I feel it doesn't concern her."	8
"She'd laugh."	2
"I hate to bother her."	5
"She wouldn't bother about such things."	11
"Can't talk about it."	1
"Not necessary."	4
Total negative	42

B—Positive Responses	No. of responses
"Understands a little."	1
"It is necessary."	8
"I feel better."	1
"To tell her I repent."	1
"She would understand."	31
"She'd tell me how best to straighten things out."	76
"She likes me to confess."	4
"I want to make her feel proud."	3
"We usually talk."	1
Total positive	126
Total negative	42
Total	168

33. When the high ideals of your parents have given you courage to do something really worth doing:

A. Have you told your mother all about it?.....Yes — No.
B. Have you mentioned it in general conversation?.....Yes — No.
C. Have you said nothing about it to her?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Does your family have higher standards of right and wrong than do the families of your girl friends.....Yes — No.

No. of responses:

	all	just	little	none
Yes	159	18	2	28
No	35	9	0	14
Total	194	27	2	42
Unanswered	38	Grand total		303

A—Negative Responses	No. of responses
"She would say she expects it of me."	2
"Too inside a part of me."	11
"They have no high ideals."	1
"Don't like to bother mother."	7
"She'd think it none of my business."	5
"I would probably feel embarrassed."	4
"I don't know."	3
Total negative	33

B—Positive Responses	No. of responses
"If it is right then it is all right."	2
"She knows best."	6
"I feel proud."	3
"To show that they have helped me."	5
"She is greatly interested."	8
"To find out how I can do it. She inspires me."	43
"She would like to hear it."	10
"It would encourage her."	14
"I like to praise mother and see her blush."	1
Total positive	92
Total negative	33
Total	125

34. When something has happened at home that has made you feel like working harder than ever at being good and true:

A. Have you told your mother of your high resolves?.....Yes — No.
B. Have you just mentioned them?.....Yes — No.
C. Have you kept all such things to yourself?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Does your family have higher standards of right and wrong than the families of your girl friends?.....Yes — No.

No. of responses:

	all	just	little	none
Yes	135	29	9	43
No	36	10	3	11
Total	171	39	12	54

Unanswered ..... 27 Grand total 303

A—Negative Responses	No. of responses
"I'm afraid she wouldn't let me be what I want."	3
"If I didn't keep the resolutions, would never hear the end."	8
"There are some things a girl should keep to herself."	36
"I imagine they would seem foolish." "Mother is too busy."	7
"I don't want to bring disappointment; if I really want to be good and true, she'll find out."	3
"Nobody cares to listen anyway."	8
"It would seem boastful."	3
"Why should I?"	3
"I tell dad."	1
Total negative	72

B—Positive Responses	No. of responses
"I confess all resolutions on future eye to mother."	4
"It might interest my mother."	5
"My mother should know all my feelings."	14
"Our home life is a struggle and I therefore want to work hard and attain some great goal in life."	18
"I tell my mother everything and always have and do not know what I would do if I did not tell my mother."	8
"I should like my mother to see the best side as when I'm naughty she sees the worst."	17
"I want to surprise her."	9
"She is always interested in me."	28
"My mother can decide for me and she knows more than I."	7
"I think it encourages me more."	8
"I did not keep such things to myself because I wanted mother to help me keep my high resolve."	40
"She likes to listen to me."	10
"I believe in giving my mother hope."	7
"My mother may need help."	1
"So we work together on a problem."	4
Total positive	180
Total negative	72
Total	252

35. When the secret society to which you belong does something you know is snobbish and unkind, and you feel ashamed:

A. Would you talk it over with your mother?.....Yes — No.
B. Would you tell a little about it but not about your own feelings? .....Yes — No.
C. Would you say nothing about it?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Have you ever disapproved of the action taken by a club or class or secret society to which you belonged?.....Yes — No.

No. of responses:

	all	just	little	none
Yes	123	16	2	35
No	60	9	3	28
Total	183	25	5	63
Unanswered	27	Grand total		303

A—Negative Responses	No. of responses
"I fear the consequences."	2
"I'd be called snobbish, and unkind, and worse."	6
"She would make me quit the club."	11
"It's no one's affair how I feel."	6
"If I belonged to a secret society I would be pledged to secrecy."	21
"Mother hasn't time to listen."	1
"No sense in stirring up trouble."	2
"She would not understand."	10
"I can't express myself."	2
"She keeps things to herself."	1
"Not necessary."	4
Total negative	66

B—Positive Responses	No. of responses
"Perhaps she would understand."	5
"There should be no secrets from mother."	5
"I don't believe in secret societies anyhow."	6
"I feel like it."	12
"I want her to know how I acted."	3
"My mother will be sure to understand."	15
"Mothers can soothe all sorrows."	37
"She would tell me what to do."	13
"If I told it to mother the secret society need not fear of it going further and mother would correct the unkindness with a clear explanation."	27
"Because I have to."	3
"She adores me."	5
"I like to share my troubles."	3
Total positive	134
Total negative	66
Total	200

36. When you have wondered what God is like, whether He is old, or like human beings, with hopes and heartaches:

A. Do you ask your mother about it?.....Yes — No.
B. Do you ask her a few questions about it?.....Yes — No.
C. Do you keep such things to yourself?.....Yes — No.

Supplementary question: Have you ever wondered about God?..... Yes — No.

No. of responses:

	all	just	little	none
Yes	170	15	0	48
No	24	0	4	15
Total	194	15	4	63
Unanswered	27	Grand total		303

A—Negative Responses	No. of responses
"I am afraid."	3
"I do not discuss religion."	7
"Mother would laugh."	9
"I'll embarrass her."	2
"She wouldn't understand."	6
"Can't talk about it."	7
"Not interested."	8
"She also does not believe in God."	2
"My mother doesn't know either."	9
"Mother's idea of God and mine differ."	2
"She calls doubts or even thoughts of God blasphemy."	4
"Mother is busy."	2
"They are not questions to be answered truthfully."	2
"I have been taught in church what He is like."	1
"Ask dad."	1
Total negative	65

B—Positive Responses	No. of responses
"I would like to have some explanation, though I doubt if she or anyone can say."	2
"She knows best."	6
"Mother knows everything."	2
"I like to talk about that part of religion."	5
"To let her know I have faith in God."	1
"I want my imagine developed."	1
"She understands about religion."	27
"Mother can tell you what He is like."	9
"She is patient in explaining and discussing."	40
"She can help me."	28
"She wonders too."	2
Total positive	123
Total negative	65
Total	183

37. When you have wondered about prayer and have been doubtful whether God answers prayers:

A. Do you talk it all over with your mother?.....Yes — No.
B. Do you ask a few questions about it?.....Yes — No.
C. Do you say nothing about it to her?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Do you believe God answers prayers directly? .....Yes — No.

No. of responses:

	all	just	little	none
Yes	115	8	3	18
No	61	15	2	25
Total	176	23	5	43

Unanswered ..... 56 Grand total 303

A—Negative Responses	No. of responses
"It might shock her."	2
"I do not like to talk of prayer."	8
"She may poke fun at me."	3
"It may let her be ashamed."	2
"She wouldn't be interested."	5
"I don't know how to begin."	2
"I don't know."	8
"Mother wishes religion to be kept to ourselves as we all believe different."	1
"Mother does not like me to talk to her about God."	2
"She doesn't know either."	3
"I never doubt."	1
"Mother prays and does not believe."	1
"I doubt."	1
"Ask Dad."	1
"She's busy."	2
Total negative	42

B—Positive Responses	No. of responses
"She mightn't understand."	4
"You can find what prayers and praying really are from mother."	11
"I want to understand."	12
"My mother understands my questions."	27
"Mother explains so clearly."	36
"She shows me the right."	15
"She encourages me." "Helps me pray."	26
"She loves to help me on such matters."	1
Total positive	132
Total negative	42
Total	174

38. When you have watched a friend overcome a real temptation and have yourself felt stronger for her courage:

A. Do you tell your mother about it?.....Yes — No.

B. Do you mention it casually but say nothing about your own feelings?.....Yes — No.

C. Do you keep such things to yourself?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Has a friend ever helped you to be better? .....Yes — No.

No. of responses:

	all	just	little	none
Yes	144	12	6	44
No	36	4	1	15
Total	180	16	7	59
Unanswered	41	Grand total		303

A—Negative Responses	No. of responses
"She would scold at me for not having enough courage to overcome an act without help."	5
"I cannot bring myself to confide in my mother."	15
"I feel silly."	3
"They are mere trifles."	2
"She would not understand."	9
"Inner feelings cannot be well expressed."	3
"Mother does not expect me to tell all of my friends' secrets."	1
"Friends mightn't like it."	1
"I haven't the time."	2
"She is too occupied for such things."	2
"It isn't necessary."	10
Total negative	53

B—Positive Responses	No. of responses
"It might interest her."	6
"Mother should know all my feelings."	3
"Temptation can and should be overcome."	8
"I don't know. I just feel like doing it."	9
"To show her I am strong against temptation."	13
"It will show her what kind of a friend she is."	14
"Mother has had temptation and she understands."	23
"She explains it to me."	2
"She would praise my thoughts."	5
"She would give me courage to do such things."	7
"She would help me develop these traits."	25
"She likes to hear about my friends."	20
"I'll be stronger and make mother happy."	1
"She would feel so too."	1
Total positive	137
Total negative	53
Total	190

39. When you have been confused by a disagreement between your mother and some older member of the household:

A. Have you been able to talk to your mother freely, and to ask the questions in your mind?.....Yes — No.
B. Have you mentioned the subject, asking one or two questions?..... Yes — No.
C. Have you thought it wise to keep such questions to yourself?..... Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Do your parents disagree or quarrel much? .....Yes — No.

No. of responses:

	all	just	little	none
Yes	16	7	2	20
No	132	25	7	58
Total	148	32	9	78

Unanswered ..... 36 Grand total 303

A—Negative Responses	No. of responses
"I was afraid to ask."	1
"She would tell me to mind my own business."	6
"She has such a temper."	6
"I think it is not wise to interfere in older people's business."	5
"I let them fight their own battles."	3
"It's none of my business."	12
"Think it out for myself."	4
"It may be a very tricky subject to them about which I know little and therefore make matters worse by saying something wrong."	2
"Too much fuss."	1
"Such troubles will work out just as well without my saying anything."	3
"I did not wish to embarrass the other members."	6
"It may make my mother feel badly."	9
"Mother does not want me to be too personal."	11
"She would be angry that I 'butt in'."	5
"Mother wouldn't tell me anyhow."	4
"She might not understand my questions."	4
"I don't know how to begin."	3
Total negative	85

B—Positive Responses	No. of responses
"If mother wanted me to know she'd tell me."	4
"Mother might think the way I do."	8
"I would like to confide in my mother."	1
"I think I should know family affairs."	5
"She should know."	2
"We are not a quarrelsome family but I could always feel free to talk things over."	3
"I like to satisfy my curiosity."	5
"Because I wanted to."	3
"She appreciates my opinions."	2
"She is not stubborn and listens to others without having an air of being insulted."	9
"Because I want to always love her."	1
"Mother always lets me ask questions when there is any kind of family row."	2
"Mother will explain it to me sensibly and will not prejudice me."	20
"Mother would answer them fully."	9
"I want her opinion."	11
"Mother gives me good advice."	9
"She can fix everything up all right."	10
"I know she could help."	15
"She's very grateful when I tell her."	2
"Often mother wishes my help but hesitates to ask."	5
"My mother confides in me as I do in her."	5
Total positive	131
Total negative	85
Total	216

40. When you have imagined yourself winning some boy away from a girl friend and you are a bit ashamed:

A. Do you tell your mother all about it?.....Yes — No.
B. Do you tell her something about it?.....Yes — No.
C. Do you keep such things to yourself?.....Yes — No.
D. Why?

all, just, little, none.

Supplementary question: Have you ever been in love?.....Yes — No.

No. of responses:

	all	just	little	none
Yes	53	14	4	46
No	90	13	3	44
Total	143	27	7	90

Unanswered ..... 36 Grand total 303

A—Negative Responses	No. of responses
"I will know better."	2
"She would only scold."	9
"She would preach."	5
"She'd pretend to be shocked and would scold."	2
"She would scold and call me a bit of a coward."	2
"It's delightful to keep it yourself, otherwise you're liable to get killed."	5
"It is a personal thing and your own feeling of shame should keep you from repeating such a thing."	8
"It seems correct and natural (not to tell)."	4
"She will say 'puppy-love'."	2
"She might make fun of me."	4
"Too busy."	3
"She would be angry."	5
"She would be disappointed in me."	5
"She wouldn't understand."	4
"My mother would be shocked."	3
"She wouldn't be interested."	4
"I would be ashamed."	6
"I can't talk about such things."	3
"Others may help me."	1
"Don't know."	6
Total negative	83

B—Positive Responses	No. of responses
"I want her to know a little."	3
"I think she should know just how I feel."	3
"Such a boy friend that can be won away is no good."	9
"To talk about a subject as interesting as that."	4
"To let her know I am ashamed."	5
"Mother is interested in such affairs."	30
"She would fix it up for me."	4
"She will help me to do away with my wild antics."	20
"She will tell me what is right."	29
"She talks it over." "I want her opinion."	5
"She likes to hear about it."	1
"It often pleases ma."	2
Total positive	115
Total negative	83
Total	198

The Judgment-Yes-No Type of Test

The Judgment-Yes-No Type of test was reported by the girls to be very interesting, and apparently it was read avidly by them; but the responses showed a tendency to ignore the ques-

tion mark. The item receiving the highest percentage of positive responses follows in detail.

"I can't understand why a kind God would let such a lovely person as old Mr. Brown suffer so. I'd like to ask Mother but she might misunderstand and so I won't."

Do you think she was right not to tell?.....Yes — ? — No.

Supplementary question: Do you believe sickness is God's punishment for sin?.....Yes — No.

Of the girls who believe sickness is God's punishment of sin, 79 thought the girl unwise not to tell her mother about the problem, 3 were in doubt, and 17 thought the girl was right not to tell her mother. In all, 223 thought the girl unwise not to tell her mother, 11 were in doubt, and 38 thought the girl wise not to tell her mother. Thirty-one did not answer either the item in the questionnaire or the supplementary question or both. The item follows in tabular form below.

55. "I can't understand why a kind God would let such a lovely person as old Mr. Brown suffer so. I'd like to ask Mother, but she might misunderstand and so I won't."

Do you think she was right not to tell?.....Yes — ? — No.

Supplementary question: Do you believe sickness is God's punishment for sins?.....Yes — No.

No. of responses:

	no	?	yes
Yes	79	3	17
No	144	8	21
Total	223	11	38

Unanswered ..... 31 Grand total 303

56. "Gee, I hate Cousin Bertha. I don't care if I did hurt her feelings. Mother looked so surprised when she left before dinner. I did not tell why, because Mother would have scolded."

Do you think she was right not to tell?.....Yes — ? — No.

Supplementary question: Have you some relatives whom you think of as "poor relations"?.....Yes — No.

No. of responses:

	no	?	yes
Yes	72	2	36
No	146	9	19
Total	218	11	55

Unanswered ..... 19 Grand total 303

57. "After the excitement of the class picnic and the games and races the ride home through the moonlight was lovely. The boat just poked along and we sang all the songs we could think of. It was so peaceful and beautiful, and kind of tender. I'd like to have told Mother about it but she is always in such a hurry."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Do you ever go to places, like on picnics with friends?.....Yes — ? — No.

No. of responses:

	no	?	yes
Yes	186	12	40
No	25	2	6
Total	211	14	46

Unanswered ..... 32 Grand total 303

58. "Mr. L., our history teacher, talked to us today about being scholars and never being satisfied with a poor piece of work. I really wanted to rewrite my composition, but Sue laughed at me, so I turned mine in with hers. I wish I hadn't and I wish I could talk to Mother about it, but she would probably scold so I won't."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Have you ever felt a friend had a bad influence over you and made you do things you would not have done alone?..... Yes — No.

No. of responses:

	no	?	yes
Yes	117	8	44
No	93	4	18
Total	210	12	62

Unanswered ..... 19 Grand total 303

59. "I hope I grow up to be as kind as Mother is. She is so thoughtful for poor little Mrs. Bonn. It must be dreadful to be blind and Mother is so kind to her. I wish I could tell Mother but I get so embarrassed."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Do you sometimes think of how unselfish your mother is?.....Yes — No.

No. of responses:

	no	?	yes
Yes	171	16	43
No	38	1	8
Total	209	17	51

Unanswered ..... 26 Grand total 303

60. "Erna is using lipstick, which I know Mother wouldn't approve of. It's queer; when I am with Erna it seems all right to use lipstick and Mother seems old-fashioned; but when I'm with Mother, Erna and her friends seem awfully silly. I wonder which is right. I haven't told Mother. She might scold Erna."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Have you ever worried over what a sister or brother did?.....Yes — No.

No. of responses:

	no	?	yes
Yes	123	10	45
No	78	8	15
Total	201	18	60

Unanswered ..... 24 Grand total 303

61. "Old Smedley was at church to-day and prayed. I really wonder if there is a God when I hear that old hypocrite pray. What does God do about such old guys, I wonder. I didn't say anything to Mother this time because she'd be shocked again."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Have you ever wondered about God?..... Yes — No.

No. of responses:

	no	?	yes
Yes	157	22	59
No	30	4	10
Total	187	26	69

Unanswered ..... 21 Grand total 303

62. "I am praying that old D. won't find out who smoked cigarettes in the girl's basement. I whisper it after I'm in bed. I think God might understand, but I'm not sure about Mother."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Did you ever try smoking?.....Yes — No.

No. of responses:

	no	?	yes
Yes	40	19	26
No	144	22	25
Total	184	41	51

Unanswered ..... 27 Grand total 303

63. "I was much upset by what happened this afternoon at Edith's. I was frightened but knew what to do. Edith was paralyzed by it and I don't

know what she would have done if I hadn't been there. I promised I wouldn't tell but I wish I hadn't."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Have you ever been very badly frightened? .....Yes — No.

No. of responses:

	no	?	yes
Yes	151	17	59
No	31	2	19
Total	182	19	78

Unanswered ..... 24 Grand total 303

64. "Eleanor says everyone makes mistakes but only stupid people go on making the same mistakes. She's right. My! I'm grateful for her help this afternoon. I didn't tell Mother because she'd never believe it was just a mistake."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Has a friend ever helped you to be better?..... Yes — No.

No. of responses:

	no	?	yes
Yes	145	15	49
No	35	5	16
Total	180	20	65

Unanswered ..... 38 Grand total 303

65. "I went to Pauline's church to-day. It was lovely and made me feel so good. I didn't tell Mother because she says Pauline's church is mockery."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Did you ever go to church?.....Yes — No.

No. of responses:

	no	?	yes
Yes	153	15	75
No	23	2	10
Total	176	17	85

Unanswered ..... 25 Grand total 303

66. "Nowadays I dream I am a mother with six children, three girls with long curls and three boys with black eyes. No, I don't tell Mother because she would be shocked."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Do you like to daydream?.....Yes — No.

No. of responses:

	no	?	yes
Yes	90	31	67
No	51	6	24
Total	141	37	91

Unanswered ..... 34 Grand total 303

67. "I wish I knew why Mother is angry with Father. She only speaks to him when she actually has to. I daren't ask. She'd tell me to mind my own business."

Do you think she was right not to ask?.....No — ? — Yes.

Supplementary question: Do your parents disagree or quarrel much? .....Yes — No.

No. of responses:

	no	?	yes
Yes	26	0	18
No	112	17	97
Total	138	17	115

Unanswered ..... 33 Grand total 303

68. "We've formed a secret society and have a very fancy initiation. We have to promise to be loving and kind and thoughtful of every girl we meet. I think it is beautiful and I'm going to try to live up to it. I didn't tell Mother because it is a secret."

Do you think she was right not to tell?.....No — ? — Yes.

Supplementary question: Do you belong to a club or secret society or Girls Scouts?.....Yes — No.

No. of responses:

	no	?	yes
Yes	70	11	71
No	55	10	68
Total	125	21	139

Unanswered ..... 18 Grand total 303

The Response-and-Reason Type of Test

The Response-and-Reason Type of tests, coming as they did as part of so large a questionnaire, tended unduly to fatigue the girls. Many of the responses show carelessness or lack of discrimination. While no attempt was made to treat any part of the data statistically, 100 of the RAR type of responses were studied to see to what extent the responses to the questions and

the reasons checked were consistent. It was found that 96.4% of the responses studied were consistent. The remaining inconsistencies could easily have been due to carelessness or chance errors. The scores run so high, however, as to cast doubt on their reliability. The first case given below is an excellent example. Of the girls who have discussed smoking with their friends, 143 thought they would have told their mother all about the problem, 14 thought they would have told a little, and 10 thought they would not have mentioned it. Of the girls who had not discussed smoking with their girl friends, 101 thought they would have told their mothers all about it, 10 thought they would have told a little about it, and 2 thought they would not have mentioned it. Twenty-three did not answer the item in the questionnaire or the supplementary question or both. The item is given in tabular form below.

76. Blanche found that the mothers of most of her girl friends smoked habitually. The girls often talked about the brands their mothers liked, their cigarette cases and holders, etc. Blanche felt very much out of it, and awkward in telling them that her mother didn't smoke. She didn't want her mother to smoke but she didn't like to feel so awkward and uncomfortable, so:

A. She told her mother all about it and asked her what to do.
B. She told her mother a little about it.
C. She said nothing about it to her mother.

Because:

1. Mothers understand and can help you.
2. Mothers don't understand and think you're funny.
3. Mothers tease you.
4. Mothers won't bother about such things.
5. Mothers know how you feel and can suggest ways of helping.

all, little, none.

Supplementary question: Do you ever discuss smoking with girl friends? .....Yes — No.

No. of responses:

	all	little	none
Yes	143	14	10
No	101	10	2
Total	244	24	12
Unanswered	23	Grand total	303

77. Ellen had been to a Christmas service and heard a really great sermon. She felt deeply moved and so, against rules, she slipped away for a walk alone. When she reached home an hour later, her mother asked, "Where have you been?" and Ellen:

A. Told her mother all about it.
B. Told her mother she had been for a short walk and that the sermon had been very good.
C. Gave her mother some easy excuse for being late.

Because:

1. Mothers understand and are an inspiration and help.
2. Mothers don't understand and often scold and fuss.
3. Mothers may understand but they are too busy to bother.
4. Mothers often make fun of such things.
5. Mothers really don't care so long as you obey them.

all, little, none.

Supplementary question: Are you in the habit of going to church?..... Yes — No.

No. of responses:

	all	little	none
Yes	142	36	8
No	58	29	2
Total	200	65	10

Unanswered ..... 28 Grand total 303

78. Prohibition was being talked about by all the girls. One girl on a dare brought a bottle from home for the girls to taste. Each one sampled it, Carol among them. The bottle was discovered, and the girl who brought it threatened with expulsion. Carol was dreadfully upset. She didn't want to tell on the girl but:

A. She told her mother all about it and how she felt about it.
B. She told her mother just enough to get her advice.
C. She said nothing about it to her mother.

Because:

1. Mothers understand and can help you.
2. Mothers don't understand and scold you.
3. Mothers get furious and will listen to no explanation.
4. Mothers expect you to be perfect.
5. Mothers know how you feel and are glad to help you.

all, little, none.

Supplementary question: Have you and your girl friends ever got into any kind of trouble at school?.....Yes — No.

No. of responses:

	all	little	none
Yes	102	18	10
No	127	17	3
Total	229	35	13

Unanswered ..... 26 Grand total 303

79. Mabel and a boy friend had been disorderly during a Sunday School committee meeting while a worship service was being planned. The leader had lost his temper and said cross things. Mabel was both sorry and angry. She didn't know just what to do. She ran most of the way home. As she reached the door her mother asked, "Why Mabel, what has happened?" Mabel:

A. Told her mother all her hurt and worry, sure of understanding and help.
B. Told her mother about the leader's cross remarks, defending herself.
C. Told her mother a convenient fib so as not to tell the truth.

Because:

1. Her mother understood her and could help her get the muddle straightened out in her mind.
2. Her mother would have scolded her.
3. Her mother would have been ashamed of her.
4. Her mother would have nagged or teased her.
5. Her mother would have been too busy to bother.

all, little, none.

Supplementary question: Have you ever acted so silly or quarrelsome at a club or committee meeting that nothing could be done?.....Yes — No.

No. of responses:

	all	little	none
Yes	74	14	7
No	158	17	5
Total	232	31	12

Unanswered ..... 28 Grand total 303

80. Peggy's grandmother was 86 years old, and failing in health rapidly. She needed almost constant care of a simple sort. Day after day Peggy saw her mother and father give up pleasures they enjoyed to care for the little old lady. They took turn-about reading to her in the evenings, and occasionally her mother or father would be able to go to the theater with friends. An evening came that her mother had planned to spend with friends when her father phoned that he would be delayed in town on business. Peggy saw her mother's disappointment and quiet acceptance of her

duty to remain at home. Peggy's heart swelled with pride and for a moment there was a lump in her throat. She

A. Talked for a long time with her mother about love and sacrifice and duty and true happiness.
B. Would have liked to talk to her mother but didn't know how to begin.
C. Went on about her studies feeling that life asks a good deal of women.

Because:

1. Mothers understand so much about loving and sacrificing and being really happy.
2. Mothers do their duty but don't believe in talking about it or making any fuss. Life is hard enough as it is.
3. Mothers poke fun, or tease you.
4. Mothers get embarrassed and embarrass you.
5. Mothers don't understand.

all, little, none.

Supplementary question: Do you sometimes thing of how unselfish your mother is?.....Yes — No.

No. of responses:

	all	little	none
Yes	145	58	18
No	31	10	5
Total	176	68	23

Unanswered ..... 36 Grand total 303

The Judgment-Wise-Unwise Type of Test

The Judgment-Wise-Unwise Type of test was also too lengthy, when crowded in with so many other items, most of them shorter and more direct. The girls found them tedious under the circumstances, and it is little wonder. They tended also to be more unreal, and were more likely to be answered on the level of ideals than were the other types of tests. The scores for them were so high as to throw doubt on their reliability. The first item given below is an excellent example. Of those who have wanted to join a church, 199 thought Constance wise to have told her mother about joining a church and only 9 thought her unwise. Of those who have not wished to join a church, 62 thought Constance wise to have talked to her mother about joining a church and only 7 thought her unwise. Twenty-six did not react either to the item in the questionnaire or to the supplementary question or to both.

Taking into account the girls' reactions to similar situations in the more direct-question type test, these scores are very high; and it is doubted if they are of real significance in diagnosing problems in the mother-daughter relationship. The item is given in tabular form below.

69. All Constance's friends were being confirmed, but Constance had decided not to be confirmed, because she couldn't believe in the resurrection of Jesus, which seemed unnecessary and out of reason to her. She knew her mother believed it, and hesitated to tell her about her own beliefs lest they might offend her. But when her mother asked her she told her the truth.

Was Constance.....wise — unwise?

Supplementary question: Did you ever want to join a church or synagogue, or be confirmed?.....Yes — No.

No. of responses:

	wise	unwise
Yes	199	9
No	62	7
Total	261	16
Unanswered	26	
Grand total	303	

70. Ruby was reared without prayers or church services; in fact, she had been taught that religion was a lot of rubbish. In high school she met Leta, who believed in direct answer to prayer. The girls talked about it a good deal, each giving her ideas freely. Ruby was the more surprised and disturbed. She was a little afraid to tell her mother, but she finally did.

Was Ruby.....wise — unwise?

Supplementary question: Have you ever talked to anyone about prayer? .....Yes — No.

No. of responses:

	wise	unwise
Yes	179	15
No	72	9
Total	251	24
Unanswered	28	
Grand total	303	

71. Mildred had lived through a horrible disaster in which many had lost their lives. She and her mother had almost never spoken of it since the day they left the scenes of horror. Her mother hoped she had forgotten, but the horror returned to her often in the form of a question. Why are people born if they must suffer so and die? The sight of a funeral would set her to brooding on the question for hours. One day she de-

termined to try to throw it all off by talking it out with her mother, which she did.

Was she.....wise — unwise?

Supplementary question: Have you ever been in a disaster like a flood or terrible storm?.....Yes — No.

No. of responses:

	wise	unwise
Yes	79	11
No	168	22
Total	247	33
Unanswered 23	Grand total	303

72. Bessie was furious. She had had to lie to her brother to get out of telling him where "The Bunch" had been. If he only wasn't so stupidly particular where she went everything would be all right. "The Bunch" never did anything really bad, but loved to feel their independence. She adored her brother, and was awfully worried for fear he would discover her lie and think her disloyal to him. She worried along for several days and finally told her mother.

Was Bessie.....wise — unwise?

Supplementary question: Have you a brother or sister who takes a great interest in what you do?.....Yes — No.

No. of responses:

	wise	unwise
Yes	168	21
No	71	12
Total	239	33
Unanswered 31	Grand total	303

73. Blanche was a noisy tomboy kind of girl, always teasing and romping about, and apparently thinking of no one but herself. Yet in her quiet, serious moments she dreamed beautiful dreams of serving humanity in some very noble way. She knew her people thought her a tomboy, and she held her dreams sacred from them but to her mother she told them all.

Was she.....wise — unwise?

Supplementary question: Do you often dream you are successful, or brave, or clever, or helpful, or having lots of fun?.....Yes — No.

No. of responses:

	wise	unwise
Yes	215	39
No	24	5
Total	239	44
Unanswered 20	Grand total	303

74. Pretty, vivacious little Jean never thought of anyone but herself, until one summer when she shared a tent with Frances, who was the eldest of five children and had learned to think of others. The six weeks changed both girls. Jean grew more serious and thoughtful of others, and Frances less serious. Every time Jean could make Frances laugh she felt she had lifted some of the weight off Frances' poor, dear shoulders. Jean told her mother all about Frances, though she knew her mother would resent any very close friend.

Was Jean.....wise — unwise?

Supplementary question: Have you ever lived in a camp for girls?..... Yes — No.

No. of responses:

	wise	unwise
Yes	71	20
No	166	28
Total	237	48
Unanswered 18	Grand total	303

75. Hattie loved to dance but she had a natural dislike for coarse and vulgar things. She felt ashamed when the girls in their dancing club tried to imitate the cheap vaudeville dancers. She hesitated a long time before telling her mother, because her mother might make her stop going to the club, but something had to be done so she told her all about it.

Was Hattie.....wise — unwise?

Supplementary question: Have you ever disapproved of the action taken by a club or class or secret society to which you belonged?.....Yes — No.

No. of responses:

	wise	unwise
Yes	145	13
No	81	7
Total	226	20
Unanswered 57	Grand total	303

Ten Imaginary Situations

Ten imaginary situations were selected for special study to see if the girls' responses to them would show any marked tendencies to vary. It was found that the responses were divided as follows:

Positive responses	2,610, or 86% of total
Negative responses	371, or 12% of total
Unanswered	49, or 2% of total
Total	3,030

The responses in the 40 cases intensively studied, with one or two exceptions, also indicated a very high score for the imaginary situations, implying the unreliability of this type of questionnaire as a diagnosing instrument, and the probability that the girls responded to these situations on the level of their desires and ideals rather than that of their actual habits in life. The items are given below, with the number and type of reactions, and reasons where they were given.

81. Netta was trying for the prize in a song contest and was having trouble rhyming her lines, though she knew the thought she wanted in each verse. She sought help from her older sister Louise, telling her nothing about the contest. Louise worked with her until they had completed a very pretty song. Netta sent it in as her own and won the prize. Louise learned of it and told their mother in Netta's presence, remarking to Netta, "So that is what you call good sportsmanship." Their mother looked up from her work and asked, "What do you mean, Louise?" Louise shrugged her shoulders and went out of the room. Her mother turned expectantly to Netta.

A. Netta told her mother all about her behavior and asked her help.
B. She told the story as though she had done no wrong.
C. She said she didn't understand, or used some other easy way of not telling the truth.

Because:

1. Mothers understand and can help you get out of a tangle.
2. Mothers don't understand and would scold you.
3. Mothers may scold but they always help you to see the right.
4. Mothers make you do things you don't want to do.
5. Mothers get excited and nervous and make a scene.

No. of responses:

all	little	none
273	20	5

Unanswered—5

82. A lovely copy of a Madonna by Raphael hung at the foot of Olive's bed, where she could see it the last thing at night and the first thing in the morning. It came to be a shrine, at which she prayed or talked over her problems. The sweet face of the Madonna was like an understanding friend, a mother of infinite patience. How she wanted to be like her Madonna! Could she ever be as gentle and all-wise? How did people get to be good? Olive:

A. Asked her mother all about it telling her mother her own hopes and aspirations.
B. Asked her mother a few questions about being good.
C. Asked an understanding friend, but not her mother.

Because:

1. Mothers understand and can help you understand yourself.
2. Mothers do not understand such things.
3. Mothers have done things just like you do things, and love to tell you about them.
4. Mothers are too busy to talk about such things.
5. Mothers tease you and laugh at you for such things.

No. of responses:

all	little	none
257	27	16

Unanswered—3

83. Flora believed in prayer, and used to use it to make her little sister do as she wished. When her sister refused to do something, Flora would pray over her until she agreed to do it. A visiting minister preached on some abuses of prayer which were so like the things she had done that her cheeks burned, and a hundred honest questions came into her mind. Who could she ask who would really understand, for she had meant no wrong?

A. She told her mother all about it and asked her the burning question.
B. She asked her mother a few questions but didn't tell her secret.
C. She said nothing at all about it to her mother.

Because:

1. Mothers understand and can answer your questions no matter how many you asked.
2. Mothers don't understand and think you are awful.
3. Mothers fuss and scold.
4. Mothers are too busy to bother.
5. Mothers know all about such things and explain them to you.

No. of responses:

all	little	none
259	20	10

Unanswered—14

84. Charlotte was in bathing with a few girl friends, and got out beyond her depth. Though she could swim a little she lost her head and went down a third time. The others, thinking she was showing off, only stood and watched. Charlotte thought it was her last moment, and in the half moment before she rose to the surface again and was rescued, she saw her life as in a kaleidoscope, or very rapid "movie." All the good, bad, and indifferent were very vividly and uncompromisingly shown her. The sight surprised her more than her accident. When she reached home:

A. She told her mother all about it and asked many questions.
B. She told her mother about her accident but not about her self-revelation.
C. She told her mother only what she was asked.

Because:

1. Mothers worry over such things and might forbid bathing.
2. Mothers do not understand and think you're funny to tell.
3. Mothers are frail and should be protected from worry.
4. Mothers are deeply interested and can help you in many ways to understand yourself better.
5. Mothers only see the obvious and scold or fuss over you.

No. of responses:

all	little	none
224	38	37

Unanswered—4

85. Jane had been sailing with some young friends. A storm came up, and for a time they were in great danger. They were all very much frightened and more than one prayed aloud. Then they came under the shelter of a cliff. The calm waters under the cliff were like a miracle to them and turned them to talk of God's care. One earnest boy voiced all their thoughts in his resolution to study harder and be kinder than ever before. When Jane finally reached home her mother was standing in the doorway. Jane had to decide whether she would:

A. Tell her mother all about the danger, the calm waters, and her resolutions.
B. Tell her mother casually about the storm but not about their talk of God and their new resolutions.
C. Tell her as little as possible, nothing unless asked directly.

Because:

1. Mothers should be protected from unnecessary worry, as they have enough to bear.
2. Young people should meet their own difficulties without help.
3. Mothers scold and make an awful fuss about one's being in danger.
4. Mothers are like the calm waters; they understand and help you to grow calm and steady.
5. Even if mothers scold or laugh at you, it is wiser to tell them things and get their advice; sometimes the advice is good.

No. of responses:

all	little	none
220	38	40

Unanswered—5

86. "Trudy and I got mad at what Miss S. said about our wonderful mayor, in civics class to-day. He lives right next door to Trudy and Trudy says he's awful. We made faces at each other and Miss S. scolded us. I didn't tell Mother because she'd only scold."

Do you think she was right not to tell?.....No — ? — Yes.

No. of responses:

no	?	yes
220	10	69

Unanswered—4

87. "I saw Miss J., our math. teacher, pass the house this evening with a man, and he had his arm around her. I was awfully shocked and sat thinking of all kinds of ways that I might let her know that such things are not considered nice here. Mother wanted to know what I was scheming about, but I didn't tell her. She wouldn't understand."

Do you think she was right not to tell?.....No — Yes.

No. of responses:

no	?	yes
217	15	68

Unanswered—3

88. Annie went with friends to an Easter Service at sunrise on top of Mt. Rubido. As they went up, the whole valley was shrouded in mist, and things had an eerie look in the half-light. Then the sun came up over the eastern hills in straight clear shafts that seemed to part the mist as if they were curtains drawn back from a stage. Annie felt herself a part of a divine pageant. Would she be worthy of her part? Someone started singing but Annie stood in silence. When she reached home she told her mother, although she knew that her mother might think her story an exaggeration.

Was Annie.....wise — unwise?

No. of responses:

wise	unwise
252	47

Unanswered—4

89. The Bartons had a friend who thought himself a second Milton. He wrote reams of poetry, most of which was very poor. Mabel used to get him to read his poems to her and then nearly split her sides laughing at him. One evening she urged him to read some of his poems for a group of her young friends. They laughed aloud and hurt the poet's feelings. He left in high dudgeon. After the young people were all gone, Mrs. Barton asked Mabel what made their poet-friend leave so hastily. Mabel knew she was in for a scolding, but she told her mother all about it.

Was Mabel.....wise — unwise?

No. of responses:

wise	unwise
273	28

Unanswered—2

90. Estelle heard a splendid talk on good sportsmanship and determined to be absolutely on the square herself, thenceforth. On the way home she broke a promise made to her mother. Good sportsmanship demanded that she tell her mother even though her mother would probably scold her more severely than Estelle thought fair. She hurried home and told her mother.
Was Estelle.....wise — unwise?

No. of responses:

wise	unwise
272	26

Unanswered—5

Ten Experiences Common to All Adolescents

Ten experiences common to all adolescents were selected by three judges who were chosen on the basis of their having had experience with adolescents. The responses were studied, to see if they differed from the responses made to the imaginary situations. It was found that the responses were divided as follows:

Positive responses	2,209, or 73% of the total
Negative responses	736, or 24% of the total
Unanswered responses	85, or 3% of the total
Total	3,030

The fact that these responses are 13% less positive than the responses to the imaginary situations, and that in the study of the 40 special cases the girls responded to these situations on the whole, more in keeping with common knowledge than to the imaginary situations tends to suggest that the responses based on real life situations are more likely to be reacted to on the real life level, and hence to be more valuable in diagnosing problems arising in the confidential relationship between mother and daughter. The ten items of the experiences common to all adolescents are given below, with the number and type of reaction, and reasons when they are given.

91. When you and your sister disobey a home rule and you know that you are really the one to blame, do you tell your mother?

No. of responses:

always	usually	sometimes	rarely	never
95	78	76	29	16

Unanswered—9

92. When you have been very unkind and a girl friend has made you apologize and "make-up," do you tell your mother?

No. of responses:

always	usually	sometimes	rarely	never
108	58	73	26	32

Unanswered—6

93. When you have been impertinent to a teacher and are sorry, do you tell your mother?

No. of responses:

always	usually	sometimes	rarely	never
98	53	71	29	35

Unanswered—17

94. When you have neglected to do some kindly act for one of your parents, one that you know was expected, and you feel ashamed of your neglect, do you tell your mother?

No. of responses:

always	usually	sometimes	rarely	never
107	62	62	34	31

Unanswered—7

95. When you have been angry and have spoken crossly to your mother because she didn't buy you the dress you wanted, do you talk to her about it afterwards, telling her all, something, just a little, or nothing?

No. of responses:

all	something	just	nothing
154	75	34	33

Unanswered—7

96. When you have been perfectly furious at the way a friend has acted, but having had time to think it all over and to realize how much you yourself were to blame, you have resolved to do your best to set things straight, do you tell your mother.....Yes — No.

No. of responses:

yes	no
186	114

Unanswered—3

97. Do you tell your mother when some happening in the home has made you resolve to be kinder?.....Yes — No.

No.of responses:

yes	no
183	111

Unanswered—9

98. When you have heard a talk on such injustice being done to some group of people as the taking of land from the American Indians by the white people, and you have felt the unfairness keenly:

A. Have you told your mother about it and talked over the problem involved?.....Yes — No.
B. Have you mentioned it casually?.....Yes — No.
C. Have you kept such problems to yourself?.....Yes — No.
D. Why?

No. of responses:

all	some	little	none
205	29	11	52

Unanswered—6

A—Negative Responses	No. of responses
"Because they are sacred."	1
"I see no use in talking such problems over with one's mother."	6
"It is silly."	2
"Mother has enough to think about."	4
"Family problems are more important."	4
"I wouldn't want to bore her."	3
"Nobody's interested."	5
"Mother does not understand American history."	6
"They've never been problems to mother."	6
"I can't talk of such things as that."	2
"It has been done and you may talk as much as you like, it won't help them."	3
"No special reason."	8
"That should be discussed internationally."	2
"Those are for school."	1
"Ask dad."	1
Total negative	54

B—Positive Responses	No. of responses
"It depends on my mood."	2
"I only asked her the ones I didn't know."	4
"Mother is always sure of her point."	3
"Someone must know how I feel."	5
"When people are unfair it hurts me in my heart."	10
"I rarely think of things like that although I do have a feeling of pity."	3
"I am interested in state problems."	3
"I like to give my opinion."	5

B—Positive Responses	No. of response
"To let her know I'm interested."	2
"Although my mother never studied American history she is very interested."	4
"She understands."	15
"Mother can make it clear to us about right and wrong and help us be better men and women for the coming generation."	19
"My mother could help me simplify these problems."	17
"I always like her opinion."	48
"Mother likes to hear such things and my ideas of them."	3
"Sometimes I like to share my thoughts."	7
Total positive	150
Total negative	54
Total	204

99. When a teacher in your school has given an inspiring talk on being a true and honest citizen and you have determined to do your best:

A. Do you tell your mother all about it and ask her help?.....Yes — No.

B. Do you tell her of the talk but not of your resolve?.....Yes — No.

C. Do you say nothing about it to her?.....Yes — No.

D. Why?

No. of responses:

all	some	little	none
231	23	2	35

Unanswered—12

A—Negative Responses	No. of responses
"She'd nag me."	2
"I keep such things to myself and after I have succeeded then I tell her about my wishes."	2
"It's a personal thing."	5
"I would not bother mother."	1
"She hasn't much time to talk with me."	2
"She'd think me queer."	4
"I do what I want and know is right because mother doesn't care."	4
"She would not understand."	4
"Can't talk about it."	1
"It's not necessary."	4
Total negative	29

B—Positive Responses	No. of responses
"She might not understand."	1
"She ought to know."	3
"My mother wants me to be a good citizen."	5

B—Positive Responses	No. of responses
"It makes me feel better."	4
"I know my mother would be very happy to know that I wished to be a good citizen."	2
"She knows about such things."	7
"She would understand."	39
"She helps wonderfully."	21
"I know where my inspiration comes from."	6
"She is a woman of intelligence so far as I have conversed with her and have found out."	9
"She likes to hear about it."	10
"She'll be happy."	3
"We both agree that this patriotic propaganda becomes boring."	1
"We talk about school."	1
Total positive	112
Total negative	29
Total	141

100. When you have come through some experience which has made you realize the greatness of love, and you have wanted to help others to know its greatness:

A. Have you told your mother of your yearnings?.....Yes — No.
B. Have you wanted to tell her but not been sure of her understanding? .....Yes — No.
C. Have you kept all such longings in your heart?.....Yes — No.
D. Why?

No. of responses:

all	some	little	none
147	35	57	55

Unanswered—9

A—Negative Responses	No. of responses
"I'm afraid she would not like it."	5
"I'm afraid she would betray me."	2
"Mother does not believe in young girls' talking of any kind of love."	7
"My mother would scold me."	7
"I do not like to confide to anyone such things."	17
"She might laugh at me."	6
"I feel silly in talking of it, and she may not understand."	3
"It's better than to be misunderstood and laughed at."	2
"She is not young enough to understand."	2
"Mother just wouldn't understand."	5
"It is too big to express in words."	3
"I can't feel a way in which to tell her."	3
"I have never known love of Mother. She killed it."	1
"I don't think she should know."	1

A—Negative Responses	No. of responses
"She does not talk over love."	1
"I think that love is sacred even from my mother."	2
"This experience has never happened to me."	1
"I forget about it later on."	1
"I told it to my friends but not to Mother at all."	2
"I don't know why myself."	6
Total negative	77

B—Positive Responses	No. of responses
"She might not have understood some of them; others she probably would have understood."	16
"I feel mother should know my longings and help me out."	4
"Mother always tells us love is the foundation of life."	4
"I like to confide in my mother about such things."	5
"I couldn't keep them in."	7
"I wished mother to know that I knew the greatness of love."	2
"I am always sure to have her sympathy."	6
"I would explain everything very plain so it would be able to be understood."	2
"My mother has a great faculty of understanding."	29
"Mother knows all about things like that and can help me."	26
"She would always tell me what to do."	11
"Mother has been over the same road."	4
"I want to know her opinion."	5
"She wants to know what I long for."	5
"Mother is with me in greatness of love."	2
"Sometimes Mother brings such things up."	2
Total positive	130
Total negative	77
Total	207

CHAPTER III

THE STUDY OF FORTY CASES

Selection

The selection of the forty cases chosen for special study was made by three coöperating judges who were familiar with all the data collected. They selected those cases which seemed to them to best illustrate the possibilities of the method of research, its limitations, and its possible avenues of usefulness. The forty cases are not a random sampling of the whole 303 cases and are therefore perhaps not a true picture of the group. In this initial study of the usefulness and possibilities of using the method in this field, it has been our primary purpose to evaluate the method rather than to give an exact picture of any given group of individuals. It is hoped that such a study of a given group of individuals can be made later, when a simplified questionnaire has been proved to be a reliable instrument of measurement.

The cases selected fall under the following headings: (1) score studies, (2) age studies, (3) cases showing intense religious consciousness, (4) cases of substitution, (5) cases appearing to be of foreign birth or parentage, (6) cases showing some peculiarity in the relationship, and (7) cases where the confidential relationship was reported upon by persons knowing the mother and daughter.

Outline of Study

It was found that the significant items regarding the cases studied fell naturally under the following headings:

1. The response as a whole:
   a—reason for selection,
   b—scores and place in the whole group on the basis of the score to the direct question tests,
   c—type of response, corrections and additions written in,
   d—age of girl, of the mother, and the disparity of ages.

2. Responses to supplementary questions.
   a—regarding family,
   b—regarding social life,
   c—regarding the girl herself,
   d—regarding her religious life.

3. Responses to the different life situations: (All of the 539 different items in each response were grouped under the eleven kinds of life situations mentioned in Chapter 1, pages 8 and 9; the total score for each was got, and the per cent of the highest possible score was obtained and given) for:
   a—the direct question tests, and
   b—the judgment tests. (The scores were separated to show the difference in the type of response.)

4. The degree of reality suggested by the responses to the supplementary questions. (This item was obtained by getting the per cent of positive answers, and therefore is only an approximation of the degree of reality of the items.)
   a—per cent obtained,
   b—scores on imaginary situations,
   c—scores on experiences common to all adolescents,
   d—the ratio of the scores.

5. The reasons checked in the RAR tests:
   a—their consistency with the other responses to the situations,
   b—the lack of discrimination in this type of tests as used.

6. The written reasons in the QYN tests:
   a—their consistency with the other responses to the situations,
   b—their interpretive value,
   c—positive and negative examples.

7. Summary of case:
   a—key reason or response,
   b—consistency, probable reliability of response, and weaknesses,
   c—general characteristics and diagnostic value.

Implications from the Study of the Forty Cases

Although no conclusions can be drawn regarding the girls studied or the methods used, for obvious reasons, certain interesting tendencies were seen that are worth mentioning as indicating the possibilities and limitations of this method of research. It was noticed that 25 of the girls thought that their parents had higher standards than the parents of their girl friends, 12 did not think so, and 3 did not answer the question. This fact is interesting in that it bears out common knowledge among

mothers that their daughters feel the mother's standard to be too high or "old-fashioned," not to say "mid-Victorian" or prudish. Most girls try to convince their mothers, at one time or another, that all their friends are allowed to do that which is being "unreasonably" forbidden them. It is probably near the truth to say that each mother forbids a different thing. The different elements in standards frequently differ rather more than does the general level of the standard, and the girls, seeing only the denied element, generalize and think their parents have a higher or stricter standard. That standards differ among parents is fully recognized, but it is doubtful if the responses to this question are an accurate measure of the difference.

It was also noticed that 28 of the girls said that they wanted to go to college, 9 did not want to go, and 3 did not answer the question. The high percentage of those wishing to go to college is in line with the popular misconception that a college education is the right and the need of everyone. Wadleigh High School is one of the college preparatory schools of New York City, and the fact that it is always crowded further substantiates our opinion that the girls answering the questionnaire share the popular misconception.

The data offer no basis for conclusions regarding the relation of the girl's age or the mother's age to the amount of confidence given by the girl. Among the four oldest girls the scores vary from —1% to 73% of the highest possible score. Among the five youngest girls the scores vary from 4% to 93% of the highest possible score. Among the mothers, the daughter of the youngest scored 74%, that of the oldest scored 8%, and the daughter whose age was in the greatest disparity with her mother's scored 35% of the highest possible score. These percentages would lead one to assume that the age either of the mother or of the daughter was not a very significant factor in determining the amount of confidence given.

Not only in the forty cases studied especially but throughout all the responses, a paradox of attitude was noticed. The girl repeatedly recognized her need of the confidential relationship and resented its limitation or curtailment, but at the same time she wanted mental independence and resented bitterly any intrusion into what was to her sacrosanct. In one case only is the sacred group of ideas defined by a girl, so that we are left to conjecture

what elements in life make up that essential residual area of personality.

The forty cases especially studied offer several suggestions as to what interferes with the natural flow of the confidential relationship: (1) Any display of emotionality tends to reduce the amount of confidence. Many girls reported scoldings, preachments, yelling, fussing, gushing, weeping, etc., likely to follow a confidence, and in every such case they withheld their confidences. (2) Many of the mothers were reported as too busy to bother with confidences. Allowing for the increased number of mothers who work outside the home there is seemingly still a large number of mothers who could have the necessary time. With all the modern equipment to relieve the mother in the home it would seem that she need not be so limited in the time to be given to her daughter's needs. (3) Lack of interest on the mother's part is the next most insistent cause given for curtailment of the confidential relationship with her, and it may bear some relation to the foregoing reason. If a mother is very busy with other responsibilities, in the home or outside of it, she may be too engrossed to give either time or interest to her daughter's affairs. (4) Some form of ridicule is reported by most of the girls as being an important cause of their withholding of confidence. Perhaps no form of emotionality on the mother's part is more effective than an ill-advised smile or a joke at the girl's expense, as a means of cutting off all confidential approach by the girl to the group of ideas joked about. (5) Lack of ability on the mother's part really to assist in the solution of a given problem was apparent in many of the responses. No doubt the lack is there in many cases, for a large group of women feel their essential work is done, as mothers, when they have brought their children through babyhood. After that motherhood is to them a matter of furnishing three meals a day and enough clothes to satisfy their pride. Schools, playgrounds, clubs, and churches are expected to do the rest of the children's rearing. It was interesting in this connection to note the high score of two girls who gave some evidence of being of foreign birth or parentage.

The attitudes and habits of mothers that seem, from the study of the forty special cases, to foster the confidential relationship were: (1) unending patience, a kind of perpetual alertness to the kaleidoscopic interests of the girl which implies being at home

when she comes in, being not too busy when she is near, being willing, even glad, to help in any sort of problem without emotionality, yet suffusing the whole relationship with the warmth of faith and friendship; (2) wholehearted interest, not in the mother's own desires for the girl, but in the girl's finest desires for herself, which implies the highest order of self-abnegation; (3) sympathetic study of the girl's problems, which again implies seeing the problems from the girl's standpoint, and bringing the weight of tradition and the mother's own opinion to bear only as elements throwing light upon the problem rather than as laws dominating it; (4) ability to help solve problems, which implies having not only native ability to think but an alertness to the world's activities, customs, changing modes and aspirations; (5) and, perhaps the most difficult of attitudes, willingness to accept a compromise decision, or even one at variance with the mother's own opinion when the urgency of the girl's need makes it advisable—even a dipping of the colors if, in the long run, she teaches an important life lesson without too great danger to the girl.

Certain implications regarding the methods used also grew out of the special study of the forty cases. (1) The difference in type of response to the direct-question tests and to the judgment tests was shown very clearly. In every case the score of the judgment tests was much higher than that of the direct-question tests, and generally less discriminating. (2) The degree of reality of the items in the questionnaire is only an approximation. One of the supplementary questions may cover one or more situations in the questionnaire. At the time they were written they were intended to supplement conferences with the girl and her mother rather than to be taken as the only corroborating evidence; hence they do not cover the items in the questionnaire accurately; nor, as in the cases where the girls decline to admit having done any of the simple misdemeanors suggested, do the responses to these questions always appear to be true to fact. Probably the per cent of reality should be between 75 and 80 for most of the girls studied, since each of the items came from the life histories of quite commonplace girls. (3) The internal consistency of a response throws much light upon the sincerity and integrity of the response. It is possible that we have been able to detect, through internal inconsistencies, nearly every insincere response; for it is difficult for any girl to complete 809 different responses

both insincerely and consistently. (4) It is recognized that we are here studying only one element in the general situation of the home relationship of girls and that any or all of the responses should not be taken as final evidence. They should be interpreted rather than evaluated. (5) The study of the special cases shows clearly that the field of this study needs further examination, that the questionnaire needs simplification, and that the whole problem needs intensive study.

The Score Studies

The score studies include three cases,—that of a girl receiving the highest score, one having the lowest score, and one having an average score. A digest of each follows.

Case No. 244. This girl was selected for special study because she had the highest score in the group of girls studied. Her total score was 911, or 98.5% of the highest possible score. She scored 98% in the judgment tests, and she scored 99% on the direct-question tests. She filled out the tests with care, giving full and consistent reasons where they were asked. She did not erase her answers nor did she show other signs of hesitation or uncertainty. Her answers to the supplementary questions are also characterized by freedom from restraints, or conflicting desires. She was 14 years old and her mother 49, a disparity of ages of 34 years which is 9 years above the average disparity of ages for the whole group studied.

From the supplementary questions we learn that her family consists of father, mother, older brother, and older sister. She is prouder of her parents than her girl friends seem to be of their parents. Her parents seems to her to have higher standards than other parents. They talk about their plans and aspirations before her. They disapprove of smoking, and they do not quarrel or disagree much. She is sure they believe in God, but does not know whether they believe in Jesus Christ. She has an aunt and an uncle of whom she is very fond. Her brother and sister take a keen interest in her. She has never been ashamed of them but has been jealous; and she often quarrels with them, but is very fond of them.

Of her social life she states that she visits friends, likes her parents' friends, whom they entertain often; knows college gradu-

ates; has never been to a girls' camp, but has belonged to clubs and been an officer in them. She has never had a "crush," and does not like to flirt. Some of her friends have had a bad influence over her and some a good influence. She admits having secrets she is ashamed of, and getting into small problems of misconduct with her friends.

Of herself, she says she has good health, wants to go to college, loves to daydream, remembers being thrilled by lovely scenes, has been in no great disaster, but has been severely frightened. She discusses smoking with her friends but has not tried to smoke. She has never been in love. She has been to concerts, and loves classical music, hymns, and jazz. She has been to art exhibits, loves lovely pictures, loves poetry and writes some, has been shocked by immodest pictures, and is interested in movie stars.

Of her religious experiences, she says she has been to a religious school and to church, but does not go habitually. She did at one time want to join a church. She knows some Bible stories and has heard missionaries speak. She believes in God and that He punishes sin. She has wondered about God, life after death, and Jesus. A relative of hers died recently. She prays habitually, believes it helps one, and also believes God answers prayer directly. She never discusses prayer.

Her responses to the different life situations are interesting. She tells her mother all her experiences with adult friends and relatives, and of young peoples' meetings and clubs. She tells her mother nearly all (99%) of her experiences at organized adult meetings and of life with her brother and sister. (She hesitated to tell when her sister was disloyal.) She tells her mother less about prayer, daydreams, and intense emotional experiences (97% and 96%) and least about friends, her religious ideas, and her appreciations of art, music, etc., than about other matters questioned (90%-86%).

Her reservations of confidence were: regarding a resolve to be a missionary and her appreciations of a lovely sunset; after disobeying her mother; about prayer problems, her daydreams, her love of poetry, and her desire to help a friend. She was ashamed to tell her about a daydream of being a wise and tender mother.

Her reasons for telling her mother things are consistent with the general picture. She writes thirty-six times that her mother would understand the problem, an equal number of times that

her mother would help her or the club or group mentioned, and three times that her mother would tell her what to do. Once she says, "I know it is best to tell." Another time she answers, "She will rejoice with me," in the good time she was having; and, regarding a question about God, "She will tell me."

To all the RAR situations she responds that she would tell her mother all because "she understands." According to her responses to the supplementary questions, 72% of all the items in the questionnaire were real life situations to her. Her response to the imaginary situations and to those common to all adolescents showed no variation, both being wholly positive.

On the whole, her responses are consistent within themselves and with our general knowledge of adolescents of fourteen years who have been closely supervised in the home.

Case No. 287. This girl was selected for special study because she had the lowest score in the total group studied. Her total score was —65, or —7% of the highest possible score. In the judgment tests she scored 171, or 73% of the total judgment score. On the major part of the questionnaire, the direct-question types, her score was —236, or —34% of the highest possible score. She filled out the tests with care, giving full and consistent reasons where they were asked for. She erased an answer only once, and showed no other signs of hesitation. She gave her own age as seventeen years, and put a question mark (?) in the space of her mother's age.

In the supplementary questions she states that her family consists of mother, father, a younger brother, a younger sister, and an older sister. She has often thought how unselfish her mother is; she has been impertinent to her father; she does not like the friends of her parents. She thinks her parents have higher standards of living than the parents of the girls she goes with; they do not approve of smoking; they believe in God and Jesus; they talk over their plans and ambitions before her. They quarrel a good deal and often disagree. Of her brother and sisters she has been proud, ashamed, and jealous. She quarrels with them a good deal, but has secrets with them which they keep from her mother. She says she is not very fond of her brother and sisters, and that they are not greatly interested in her.

Of her social life she states that she visits friends, belongs to

clubs, has been an officer in them, likes to flirt, goes to picnics, does things she is ashamed of, has had a "crush" on a girl friend, has not tried to smoke or talked much about it, has had friends who have been a bad influence but none who have helped her. She has been to no girl's camp.

Of herself, she states that she knows college graduates but does not want to go to college. She has been to concerts, loves classical music, jazz, and hymns. She plays in the school orchestra. She has never seen an art exhibit but is fond of pictures and poetry. She never remembers being thrilled by a lovely scene. She says she is in good health but of a nervous temperament. She has had no fear or shock. She has been in love and enjoys daydreaming.

Of her religious experiences, she states that she goes to church and to a religious school habitually, and has wanted to join the church. She believes in God and Jesus as the Christ. She prays habitually, and believes that it helps one and that God answers prayer directly. She has heard lovely prayers and has wanted to write a prayer poem; but she has not wondered about the nature of God, or life after death, or Jesus' birth, etc. She has seen death in her family. She has talked about prayer to no one.

Her responses to the different life situations in the direct-question types bear out her characterization of herself. She confided in the least degree about her prayer life, only 2%, and next to the least degree about her daydreams, or 4% of all her confidences to her mother. Of her religious ideas, her appreciations of music, art, etc., and her experiences with her brothers and sisters, she tells her mother less than 10%, and this only casually. Of her experiences with adults in the home, intense emotional situations, girl and boy friendships, and experiences with older friends, she tells her mother less than 20% (10%, 13%, 16%, 19%). Of the organized meetings of adults and of adolescents which she attends, she tells her mother most, or 23% and 24%. According to her responses to the supplementary questions, only 56% of the items are real situations to her, but this percentage is scarcely reliable since her whole tendency is toward negation. Of the ten imaginary situations she says she would have told 64%; and that she would have told —27% of the situations common to all adolescents.

Her responses to the judgment tests bring out no distinctive data. She checks least of the daydreams situations, but her

scores are about equal throughout. In the RAR questions, often (9 times) where she thinks her mother would not understand she tells her only the obvious facts; twice she checks no reason why she would not tell. In these responses, she explains that she does not tell her mother things chiefly because the latter is busy, worries, scolds, or simply would not understand.

Her reasons for telling her mother so little are consistent and significant. Eight different times she says her mother "is too busy with other things" or "she hasn't the time to listen." Once she says her mother would worry, three times that her mother would "get so excited," seven times that her mother would "scold or read me a sermon." Five times she says, "It wouldn't help matters"; once, "It would just cause trouble." In eleven different situations she says her mother would use the confidence against her; for example, "make me stop keeping company with them" or "make that friend an example for me," or "be too strict about my studying." Six times she says that her mother might, or would, misunderstand. Ten times she says, of prayer, daydreams, religious ideas, and appreciations, that she "likes to keep such things secret" or "I feel that is mine alone." Nine times she says, "It doesn't concern her."

Of things she does talk about to her mother, the school situations are most numerous. She says, "I feel she is interested in what we learn in school." Twice she thought her mother might help with a club problem; once she told about her mother's personal praise; four times she mentioned telling about an occurrence at church; three times she thought her mother might help about plans for helping a friend; but all these are characterized by a reserved "just a little" or "sometimes," as though even these confidences were partial and carefully given.

On the whole her response is a sweeping negation. Her papers are very carefully filled out, and her judgments, though so uniformly high in score, do not appear to have been carelessly made, for the reasons checked in the RAR type are discerning and consistent. Four times during the tests she states, "I don't confide in my mother as a rule," or "I very seldom speak with my mother on other than household topics."

Case No. 9. This girl was chosen for special study because she seemed to represent the large group of girls whose scores were

close to the average for the group. Her score on the direct-question tests was 395, or 57% of the highest possible score. Her score on the judgment tests was 215, or 93% of the highest score, which placed her close to the average for the group. Her response as a whole was full and spontaneous. She made only seven erasures, and was apparently very much interested in coöperating and careful of her responses. She gave her age as 17 years, and her mother's age as between 36 and 40 years, a disparity of ages from 19 years to 23 years, or slightly below the average for the group.

In the supplementary questions she states that she likes the friends of her parents, has thought how unselfish her mother was, is prouder of her father than her friends seem to be of their fathers, but has been impertinent to him. Her parents talk over their plans before her, believe in God, approve of her smoking, and deceive one another. She knows that they believe in Jesus. She has an older sister, of whom she has been proud and ashamed, who has quarreled with her, had secrets with her, and who takes a special interest in her. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she goes on picnics and visits her friends, but belongs to no club and has never been an officer or committee member. She has done some charity work. She has had a "crush" on a girl friend and one on an older friend; and she likes to flirt but has never been in love. She has had friends who were helpful, friends who have had a bad influence over her, friends who have been unfair, friends with whom she has been in trouble at school, done things of which she was ashamed, and cheated. She has had serious times with them, and secrets that she has shared with no one else.

Of herself, she states that she knows girls in college but does not want to go to college herself. She has been ill and badly frightened, but usually has good health. She has cheated, has tried smoking and discussed it with her friends. She has longed to help those less fortunate than herself, and has imagined herself as she hopes to be at twenty-five years of age. She likes poetry and writes some. She is especially fond of her musical friends, has been to concerts, likes jazz, classical music, and hymns. She likes pictures and has been to art exhibits. She has been thrilled by lovely scenes, and shocked by immodest pictures.

Of her religious life she states that she goes to church habitually

but not to a religious school. She believes in God, knows some Bible stories, and has wished to join the church. She believes that sickness is God's punishment of sin "sometimes" and that God answers prayers directly. She prays "nearly" habitually, thinks it helps one, has talked about praying, has heard lovely prayers, and has wanted to write a prayer-poem. She has wondered about evolution, the nature of God, Jesus, the Holy Spirit, and life after death.

From her response in the supplementary questions, we may conclude that at least 70% of the items in the questionnaire were real life situations to her. She thought that she would have told her mother about 93% of the purely imaginary situations, and 64% of the experiences common to all adolescents. These percentages tend to show the effect of unreality on her responses.

Her responses to the different life situations varied greatly. She took 90% of the opportunities to tell about adult meetings and experiences with relatives, 82%, about her young friends, 77%, of her moments of appreciation, 72%, about her brother and sister, 69% about her older friends and her religious ideas, 67%, of young people's meetings, 59%, of her daydreams, 56%, of her prayer life, and 55%, of her intense emotional experiences. In the judgment tests, her responses varied very little between different life situations. She told her mother slightly less of her daydreams than of other matters, but the rest of her response was uniformly high in score.

In her responses to the RAR tests, she thought her mother would always understand, but in two cases she thought she should help herself, and in six cases she thought she would have told her mother only casual details. She only hints at her reasons for not telling her mother in the QYN tests. She wrote, "Because I never do."—"It seems correct and natural" (not to tell).—"It doesn't seem the thing to do" (tell of unkindness to friend).—"It seems the only way" (to tell a little).—(and) "I just feel that way about it." It is evident that she has analyzed her feelings only to a limited extent. She wrote, "I can't feel a way in which to tell her."—"I never do (tell) but I would ask casually, I think." —"It would not be permanent" (a mood).—"I'd be forever talking."—"It would not help (and) I would repent it myself, and help would do no good or harm." All of which replies seem to show an instinctive reticence rather than reasoned inhibitions.

Her reasons for telling her mother are more articulate when they concern underlying causes. She wrote, "To see how she thinks about the poor."—"To see if she feels the same."—"To get her sympathy."—"She could tell me."—"She is ready to show why she considers it important."—"She would help."—(eleven times) "She would show me how wrong it would be."—(and) "She would encourage me." There is a strong element of response to a need in her mother, in her repeated reasons that "It would please her."—"She would be glad to know how others feel."—"She would be glad to help."—(and, thirteen times) "She would be happy." Of the experiences they share she wrote, "We always think the same and appreciate the same."—"We would all feel we were the cause somewhat" (of family trouble).—"She would understand."—"We share opinions."—"We would agree."—"I would want to let her know somehow."—(and) "She often feels that way too." All of which answers imply the mother's guidance through shared experiences rather than through commands or by the authority due her age or position in the family. Of her daydreams the girl wrote, "They are few but funny," which is quite in keeping with the rest of her responses.

The response as a whole is full and consistent, if not profoundly analytic. It tends to indicate four things: that the girl tells her mother her experiences from habit and instinctive desire rather than from any reasoned cause; that her reticence is due to an instinctive desire to carry her own responsibilities rather than to fear of punishment or of a broken social intercourse; that her pronounced desire to please, or to make her mother happy, by confiding in her, suggests, at least, the control of the girl by her mother through affection, if there is not a vicarious living, on the part of the mother, of the experiences of the girl; and that there is a large element of the sharing experiences. Perhaps the strongest reason for confiding that we have met throughout the entire study is found in this girl's statement, "She often feels that way too."

The Age Studies

The age studies include (1) the five youngest girls, who, with the exception of one girl of eleven years ten months, who was very precocious, gave their age as twelve years; (2) the four oldest girls, who gave their ages as eighteen and nineteen years;

(3) the youngest mother; the oldest mother; and the mother who was oldest at the time of the birth of the girl (showing the greatest disparity of ages). The study tends to show that age is not a very significant factor in determining the amount of confidences given during adolescence. Digests of the cases follow.

Case No. 124. This girl was chosen for special study because of her extreme youth. On the direct-question tests she had a score of 649, or 93% of the highest possible score, and her score on the judgment tests was 224, or 97% of the highest score, which scores place her in the highest 10% of the whole group studied. Her response is painstakingly complete and consistent throughout, but it is clear from the high scores toward the end of the test that the pressure of time made her less discriminating at that time than at the beginning of the questionnaire. She made eleven erasures in the first four sets. It is interesting to note that she took the assumed name of John Hancock. She gave her age as 11 years, and put a question mark in the space of her mother's age.

In answer to the supplementary questions she states that her parents have higher standards than the parents of her girl friends, that she likes the friends of her parents, that they entertain special guests, talk over their plans before her, and do not believe in smoking. They believe in God, and she knows of their belief in Jesus. She thinks her mother very unselfish. She has an older brother and a sister of whom she is very fond. She has an aunt living, admires an uncle, and has a grandmother living near-by.

Of her social life she states that she goes on picnics with friends, has been an officer in a class, belongs to no clubs, but has done some charity work. She has had a "crush" on a girl friend and also on a teacher. She has helpful friends, older friends, and friends who have been unfair and have cheated. She has had no serious talks with friends but has had secrets with them. She has been guilty of none of the misdemeanors suggested in the questions.

Of herself she states that she wants to go to college, has good health, is not nervous, has been ill and badly frightened, but has been in no disaster. She has not tried to smoke and has not discussed it with her friends. She loves to daydream, imagining herself happy, clever, and to be as she hopes to be at twenty-five years of age. She also imagines herself doing things she would

not really do in life. She longs to help those less fortunate. She loves poetry and has written some, admires her musical friends especially, likes all kinds of music, and has been to concerts. She has been to art exhibits, loves pictures, and has been thrilled by lovely scenes. She is interested in movie stars. Except in the one instance of her daydreams, she states that she has not done any of the suggested misdemeanors, however common or harmless.

Of her religious life she states that she does not go to a religious school habitually, but after a similar question regarding church she has erased her response under "no" and underlines "yes." Since this was in reply to the second question of the set it is possible that she was very sensitive to possible censure and responded as she thought appropriate. She believes in God, wants to join the church, knows some Bible stories, and does not believe God answers prayer directly or sends sickness as a punishment for sin. She prays habitually and thinks it helps one. She has heard lovely prayers, and has talked about praying to friends. She has wondered about the nature of God, evolution, Jesus, the Holy Spirit, and life after death. Here, again, her responses probably are more an indication of home standards than of the habits or convictions of the girl herself.

Her responses to the different life situations vary slightly. She appears to talk most about adults in the home and her emotional experiences, and least about church services and other adult meetings, her daydreams, and her friends. On the judgment tests there is even less variation, the scores running uniformly high.

The supplementary questions tended to show that 64% of the items in the whole questionnaire were based on real life situations for her. In the ten imaginary situations, and in the ten situations common to all adolescents, she made a perfect score.

In the RAR tests she checked "Mother understands" in every one of the seventy-seven situations. In the QYN tests she filled in the written reasons in the four first tests completely, and thereafter only filled in the space after the questions, omitting the reasons obviously because of lack of time. All of her written reasons tell why she confided in her mother except in two instances, where she did not think beyond the situation itself. In these instances she wrote, "It would not be truthful" and "It is very good to be kind." She states that she tells her mother because she would "aid her to understand the goodness of God" . . .

"aid others," . . . "overcome this fault" . . . "perfect myself" . . . "be brave" . . . (and) "become my desires." "Mother would comfort me," . . . "explain to me," . . . (and) "help me with my problems." Six times she wrote that her mother "might inform me who was right." Three times she wrote that her mother would get her out of the trouble; three times that her mother would advise her; three times that her mother would teach her; six times, that her mother would be glad to hear about it or be proud to hear of what she told her; and once she wrote "I can always confide in my mother." Twice there enters a note of sharing: "She would be glad to share my feeling," and, "She would feel so too." Perhaps the keynote lies in the reason, "As it was a good deed I think Mother should be interested."

Her responses on the whole seem to indicate immaturity, and a hesitation to respond freely to the questionnaire. It is probable that she was dominated by the intense feeling of loyalty that is common to preadolescent years, that she felt herself under the continuing surveillance of her mother, and that she had no clearly defined ideas of her own. Her erasures, her choice of an assumed name, and her guileless assumption of perfection imply immaturity more than a lack of coöperation.

Case No. 86. This girl was selected for the special study because she was one of the youngest girls of the group. Her score on the direct-question tests was 357, or 51% of the highest possible score; and her score on the judgment tests was 173, or 75% of the highest score, which is very near the average for the whole group. Her response as a whole showed interest and effort. She erased answers five times, and changed her mode of responding seven times, evidently finding the different types of tests somewhat confusing. Many of her responses show haste or carelessness as she placed lines through the text rather than under it. She gave her age as 12 years and her mother's age as 34 years, which shows a disparity of ages of 22 years, a little below the average for the group. The first two pages of the supplementary questions are missing, which handicaps our getting knowledge of her background.

From her responses to the remaining 56 supplementary questions we learn that her parents discuss their plans before her,

quarrel a good deal, and disapprove of her smoking. She has a younger brother with whom she does not quarrel but has secrets. . . . She belongs to no club, but has been on a committee at school. She admits having acted silly at meetings, and having cheated in a contest. She has had helpful friends with whom she has had serious talks, and friends with whom she has been in trouble at school, done things she was ashamed of, and had secrets.

Of herself she states that she is not nervous, has never been ill, and has not been badly frightened. She likes to daydream, has imagined herself as she hopes to be at twenty-five years of age, and as successful, clever, and happy. She longs to help those less fortunate, and loves pictures, classical music, and hymns. She has been shocked by immodest pictures. She has gone to a religious school, knows some Bible stories, and does not believe that God sends sickness as a punishment for sin nor that He answers prayer directly. She prays habitually, thinks praying helpful, has read or heard lovely prayers, and has wanted to write a prayer-poem. She has wondered about God, the Holy Spirit, and life after death.

Her responses to the different life situations vary significantly. She tells her mother most about adult meetings and intense emotional experiences (73% and 71%). She tells her 70% of what she knows regarding older friends and the young people's meetings; 69% and 68% regarding her relations with her brother and sister and her young friends; 63% of her daydreams; 62% of her prayer life; 60% of her religious problems; 58% regarding her ideas about the adults in the home, and 45% regarding her appreciations. Her responses to the judgment tests were considerably more discriminating than was usual for those in the group. In these answers we learn that she told her mother least about her emotional experiences and religious ideas. From her answers to the available supplementary questions, it may be assumed that at least 66% of the items in the questionnaire were real life situations to her. She took 80% of the opportunities offered to tell her mother in the purely imaginary situations, and 45% of the opportunities offered to tell her in the situations common to all adolescents.

Her response to the RAR tests show careful thought. Of the 77 situations she says she would tell her mother in 39 of them

because her mother would understand or be interested. She would not tell in 8 of the situations because mother would be ashamed, worry, laugh, scold, or because she was too busy. In eleven of the instances, she thought her mother would understand but says she told her only the surface details, apparently fearing to tell her the whole situation. In five instances she thought her mother would not understand, that she would be shocked or embarrassed, but she told her a little; and in four instances she thought her mother would not understand but she told her all nevertheless. The last four may be simple examples of inconsistency but the rest of her responses tend to make the author feel that they are a record of actual recent experiences, from which she has learned that her mother's attitude is not sympathetic under these circumstances. It is probably not too much to say that those experiences with her mother were the beginning of a break in the confidential daughter-mother relationship and of the emerging of the girl's independent thinking.

Her reasons written in the QYN tests are interesting in this connection. Three times she did not tell her mother because "I want to surprise her"; once because "My mother would say I was conceited," "It would worry her," and "She doesn't have to be bothered." However, in the great majority of instances she tells her mother at least about the surface details of her experiences. Thirty-two times she says her mother would understand and advise her; seven times, that her mother will be "glad"; five times that her mother would tell her "the truth"; four times that her mother "wants to know the character of my friends"; three times that she "would sympathize" or that "She brings me up and would tell me not to do it again"; five times she says of her mother that "She will know what to do" or that she will know "If it is right." Once she says, "She likes to hear of joy," and "She would tell me not to be so serious," showing the girl's own shrewdness in measuring her mother's attitude; and her most mature comment was, "It would encourage her."

The response as a whole is very illuminating, in spite of the lack of the background material, and it tends to portray the emergence of a girl so young that her loyalty, faith, and dependence on her mother are interwoven with her own first independent efforts at forming ideals and judgments.

Case No. 241. This girl was selected for special study as she was one of the five youngest girls in the group. Her score on the direct-question tests was 31, or 4% of the highest possible score. Her score on the judgment tests was 183, or 80% of the highest score, which places her considerably below the average in the third one fourth of group. Her responses are full and apparently free from hesitation or marked inhibitions; but after the third test she attempts no further discriminations in either the RAR or the JWU tests, marking them consistently and uniformly positive. These omissions, apparently, were due to the pressure of time, and to fatigue from reading the more elaborately told accounts of situations. Her responses to the direct question tests continue throughout to show interest and vitality, and her whole response is consistent, with the one exception referred to above. She gives her age as 12 years and her mother's age as 42 years, which makes a disparity in their ages of 30 years, five years greater than the average disparity of ages for the group.

In answering the supplementary questions, she states that she thinks her parents have higher standards than the parents of her girl friends; she likes their friends; has been impertinent to her father, and has thought how unselfish her mother was. Her parents talk over their plans before her; she knows what their belief is in regard to Jesus as the Christ; they believe in God, and disapprove of her smoking. Her father takes good care of her mother, but they disagree and quarrel a good deal. She has a younger and an older sister, of whom she has been ashamed, proud, and very fond. She has quarreled with them and has had secrets with them, but she has never worried about them or been jealous of them. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she goes on picnics, visits friends, belongs to a club, and has done some charity work. She has never been to a girl's camp or been an officer in a club or class. She has had a "crush" on a girl friend and one on an older friend; has not been in love; and, of flirting she says, "I never tried it." She has had older friends, with whom she has talked seriously; younger friends who have had a bad influence on her, and with whom she has had serious talks. She has been in trouble at school, has done things she was ashamed of, been unfairly treated, and had secrets, which she has kept inviolate.

Of herself, she states that she wants to go to college; has good health, has been ill, is not nervous, has been badly frightened but has been in no disaster. She has not tried to smoke, nor has she discussed smoking. She admits she has cheated, and imagined herself doing things she would not really do. She has imagined herself as she hopes to be at twenty-five years of age, and as successful, clever, and happy. She has been to concerts, likes classical music, and hymns, but does not like jazz. She likes poetry but has not written any. She loves pictures, has been to art exhibits, and has been thrilled by lovely scenes. She is not interested in movie stars and has been shocked by immodest pictures.

Of her religious life she states that she has never been to a religious school or church, but she believes in God, knows some Bible stories, and has wanted to join the church. She does not believe God answers prayer directly nor sends sickness as a punishment for sins. She has prayed and believes prayer helps one. She has read lovely prayers but has never discussed the subject with anyone. She has prayed that harm would come to people she did not like. She has wondered about God, the Holy Spirit, and life after death, but not about Jesus.

Her responses to the different life situations varied from 55% to 16%; she talked most freely about her young friends and about older friends (55% and 49%), and next to these subjects, she talked most freely about more or less formal meetings of adults and adolescents (47% and 41%). She told her mother 41% of the experiences of her brothers and sisters, of her attitude toward her adult relatives, and of her appreciations. She told her mother 40% of her intense emotional experiences, 29% of her daydreams and of her prayers, and 16% of her religious ideas. Her response to the judgment tests varies very little in the different life situations except in those concerning religious ideas, where her score dropped nine points.

To the supplementary questions her responses tended to show that 60% of the items in the questionnaire were real life situations to her. Of the ten imaginary situations she said she would tell her mother 40%; of the situations common to all adolescents she would tell only 10%.

In the RAR tests, her responses showed discrimination only in the first three sets; in these she checked "she would scold," "she would laugh," "she doesn't care," and "she is too busy." In the

other four sets, she invariably checked "she understands" or "she would be interested," and wrote that she would tell her mother everything. This is not consistent with the rest of her responses, and undoubtedly shows the pressure of time and fatigue.

Her responses in the QYN tests are vigorous and complete. Eighteen times she wrote that her mother "would understand and help," twice that her mother "would be happier," once "She likes music," "She would encourage me," "She would tell me the right thing to do," and "I would like to surprise her by getting high marks." Of her reasons for not telling her mother, twenty-six were because "She's not interested," eleven, because she "would be very cross," four, because "She would think me very foolish, or tell me to get over it"; three were because, "She would be ashamed or unhappy"; two were because "She would tell me that seeing is believing" (regarding aspirations); one was because "She would tell me I could never do such a thing" (help save a life); and one was because "She would not understand." Regarding religious ideas she wrote, "She is not very religious," "She never talks of God or tells me to believe in Him," and "She never reads the Bible."

Her response as a whole was consistent, neatly done, and very full. She erased five answers to the supplementary questions, as if anxious to give the exact truth. She admitted having done the misdemeanors suggested, and seemed frank in all her responses except in the judgment tests referred to above. There may be some relation between her low score and her mother's age. Apparently she thinks her mother would not be interested in her hopes and aspirations, or her religious ideas. This may be due in part, at least, to the fact that her mother is thirty years older than she is, that her mother really is not interested in religious ideas and is somewhat disillusioned and bitter about young people's living up to their aspirations. It is fairly clear that the confidential relationship between the two has already been much reduced, and that habits of independent thinking have been established in the girl.

Case No. 10. This case was chosen as being representative of a group of the youngest girls coöperating. Her score on the direct-question tests was 472, or 68% of the highest possible score; and on the judgment tests, her score was 225, or 97% of the highest

score. These scores place her in the second fourth of the whole group studied. She made a number of erasures, and her responses on the whole are not clear-cut or decided. She left two pages of the supplementary questions unanswered, and she says she is not guilty of any of the misdemeanors named in the first two pages of questions. In the main body of the questionnaire she does not respond to situations that appear to place her in the wrong. She gives her age as 12 years and her mother's age as 35 years, which is a disparity of ages of 23 years, which is slightly below the average of the whole group.

In the answers to the supplementary questions that she answered she states that she likes the friends of her parents, that she is prouder of her father than her friends seem to be of their fathers, and that she has thought how unselfish her mother was. She erased her response of "yes" as to whether she had been impertinent to her father, and then underlined "no." She wrote on the margin "Don't know," then erased the words, after the question regarding whether her parents believed in God, and then she underlined "yes." She responded that she did not know their belief regarding Jesus as Christ. She has a younger sister whom she is very fond of and has worried about, but whom she has never been ashamed of, quarreled with, or been jealous of. She has an uncle whom she admires.

Of her social life she states that she visits friends and goes on picnics, but has never been to camp nor been an officer in a class or club. After the question, "Have you ever had a 'crush' on a girl friend?" she underlined "yes," crossed it off, and underlined "no." She says she does not like to flirt and has not been in love. She has older friends, has had serious talks with them, but has been in no trouble, done nothing she was ashamed of, nor had friends who had a bad influence over her.

Of herself she states that she wants to go to college, has good health, likes her musical friends especially, likes jazz and poetry, and is much interested in movie stars. She has been thrilled by lovely scenes but denies having had any of the other experiences suggested in the tests.

Of her religious life she states that she believes in God, has never been to church, nor talked of prayer. She has wondered about evolution though evidently she did so timidly, as she has half erased the response.

Her responses to the different life situations varied but very little. She stated that she told her mother 84% of the experiences about relatives and young people's meetings, 82% of the experiences with her sister and her older friends, 78% of the experiences with her young friends and her intense emotional experiences, 73% of her appreciations, 72% regarding adult meetings, 68% regarding prayer, and 67% regarding her daydreams and religious ideas. Her responses to the judgment tests showed no differentiation between life situations, being uniformly high.

From her answers to the supplementary questions one might assume that at least 59% of the items in the questionnaire were real life situations to her, but this percentage is probably much lower than it should be, due to her hesitation in answering the questions. She stated that she told her mother 95% of the ten purely imaginary situations, but only 41% of the experiences common to all adolescents; and this percentage tends to show that her responses are normal to the extent to which they are real and not too painful.

Her response to the RAR tests is unilluminated by any variety. All responses are uniformly in the extreme positive. She claims that she tells her mother everything and that her mother invariably understands. Her QYN responses are but little more valuable. Once she timidly wrote, "Mother, I think, won't know," but for the rest she says either that she tells her mother, or she does not answer the question, "Why?" Her reasons for telling her mother are, "She understands," "She always helps," "Mother knows more about it than I do," "Mother's advice is always good," "Mother always cheers me," "I want mother to share my thrill," and, "Mother would feel happy also." She betrayed just an element of doubt when she wrote, "Sometimes mother would understand," and "She usually answers the questions I ask."

The response as a whole shows only a timid exterior of the problem of her confidential relationship with her mother, since she gives practically no clue as to why she does not tell her mother things. It seems to the author that her whole response is characterized in the words of one of her own reasons, which shows more subtlety than any of the others. She wrote, "It is always best to tell something" (of any event), which in the light

of her other responses sounds as though she were doing the same thing in this situation.

Case No. 65. This case was selected as being representative of a group of the youngest girls studied. Her score on the direct-question tests was 371, or 53% of the highest possible score, and she made 219, or 95% of the highest score, on the judgment tests. These scores place her at about the average of the group. Her response as a whole was vigorous and showed a keen interest in the problems suggested. She made fifteen corrections, and doubly underlined many of her responses, tending to imply intensity of feeling. She signed her own name to each set of papers, and seemed anxious to coöperate in every way. She gave her own age as 12 years and her mother's age as 44 years, which gives a disparity of ages of 32 years, seven years more than the average of the group.

In answer to the supplementary questions she states that she thinks her parents have higher standards than the parents of her friends, and that she is prouder of her father than they are of theirs. She likes the friends of her parents, thinks her mother unselfish, and has been impertinent to her father. Her parents believe in God, and she knows of their belief regarding Jesus. They talk over their plans before her, and she underlined doubly her responses that they did not quarrel, that they did deceive one another, and that her father took good care of her mother. They do not disapprove of her smoking. She has an older sister whom she is very fond of, has been jealous of, has worried about, has quarreled with, has been proud and ashamed of. She has had secrets with her sister that they did not share with their mother. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she visits friends, belongs to a club, and goes on picnics, but she has never been to a girls' camp nor been an officer in a club or class. She has done some charity work, and has cheated in a contest. She has had a "crush" on an older friend; and she doubly underscored her response that she did not like to flirt and had never been in love. She has had helpful friends, older friends with whom she has had serious talks, and friends who have been unfair. She has been in trouble with friends at schools, has done things she was ashamed of, has had secrets she was ashamed of, but has had no friend who had a

really bad influence on her. She has kept her friends' secrets inviolate.

Of herself she states that she wants to go to college, has good health, is not nervous, has been ill and badly frightened, but has been in no disaster. She doubly underlined her response that she did not try to smoke, but says she discusses it. She likes to daydream, and has imagined herself doing things she would not really do. She has imagined herself as she hopes to be at twenty five years of age, and as successful, clever, and happy. She longs to help those less fortunate than herself. She especially admires her musical friends, has been to concerts, and likes classical music and hymns, but not jazz. She likes poetry and writes some. She has been to art exhibits, loves pictures, and has been thrilled by lovely scenes. She is interested in movie stars, and has been shocked by immodest pictures (doubly underlined).

Of her religious life she states that she goes to a religious school and to church habitually, and has wanted to join the church. She believes in God, knows some Bible stories, and does not believe sickness is God's punishment of sin nor that God answers prayer directly. She prays habitually and thinks it helps one. She has heard lovely prayers, wanted to write a prayer-poem, and has discussed prayer with friends. She has wondered about the nature of God, evolution, the Holy Spirit, Jesus, and life after death.

Her responses to different life situations varied substantially. She tells her mother most about more or less formal gatherings of young people (86%); 85% about adult relatives; 84% about adult meetings; 75% about intense emotional experiences; 73% about her appreciations; 71% about her older friends; 68% about her sister; 65% about her young friends; 59% about her daydreams; 51% about her religious ideas; and 41% about prayers. Her responses to the judgment tests showed no significant variation, being uniformly high in score.

Her responses to the supplementary questions tended to show that 73% of the items in the questionnaire were real life situations to her. To questions on the ten purely imaginary situations she responded that she would tell her mother all of her experiences, but only 55% of the experiences common to all adolescents. These replies tend to show the effect of reality upon the girl's response to a situation.

In the RAR tests she consistently checked items showing that

she would tell her mother everything because her mother understood or was interested, except in seven instances, in three of which she said she told only casual details, and in four of which she said she did not tell at all for fear of being scolded. In the QYN tests she responded to every item. She said she did not tell her mother because "I don't want her to know that I have been naughty," because "I don't want her to worry," "I don't think she would like it," "I don't like to tattle," "I was ashamed," and "I was afraid." But her chief reasons were those showing sensitiveness. She wrote, "I don't know how to bring it up," "I don't like to talk about such things," and "I feel sensitive or silly" (in regard to daydreams, aspirations, prayer, and love). Of her reasons for telling her mother some carry a note of propitiating a god. She wrote, "She likes me to confess," "She likes to hear my ideas," "She likes me to be brave, good, helpful, happy," "Mother likes me to love church and to understand the sermons." But she evidently also gets much from the relationship. She wrote, "Mother would comfort me," "Mother would sympathize with my higher feelings," "I like to confide in her," "Mother could tell me what is right," "I wanted to know her opinion, and "I should like to have my mother know my best side as when I am naughty she sees the worst side."

The response as a whole is remarkably free and convincing; and it tends to show that the girl has not developed independent habits of thought, since she responds in the negative almost entirely when her doing so is a mode of protection from some form of discomfort, and in the positive when the response takes some form of propitiation or dependence.

Case No. 135. This girl was chosen for special study because she gave her age as 19 years, which was the oldest given. Her score on the direct-question type tests was 338, or 49% of the highest possible score, which is slightly below the average of the group. On the judgment tests her score was 184, or 80% of the highest possible score, which was 13 points below the average of the group. She filled out the questionnaire with care, erasing several answers and filling in the spaces as though on second thought. She gave her mother's age as 48 years, a disparity of 29 years.

In answer to the supplementary questions, she states that her

father is not living, but that she has been impertinent to him, that she is fond of the friends of her parents, admires an uncle and an aunt, and believes her parents have standards about on the level of those of her friends. Her parents believe in God and in Jesus Christ, entertain distinguished guests, and disapprove of smoking. She has older brothers and sisters, and also younger brothers and sisters. She quarrels with them, has been ashamed of them, proud of them, has worried about them, but has never been jealous of them. She is especially fond of a baby brother and sister, and one of them has taken a special interest in her. She and her sisters and brothers have no secrets from their mother, and her mother in turn has never deceived them. She thinks her mother very unselfish.

Of her social life she states that she visits friends, goes on picnics, has been on committees, but belongs to no club, has not been an officer in any organization, and has never gone to a girls' camp. She has had friends who were unfair, but none who had a bad influence on her. She has had friends who have helped her to be better, friends with whom she has been in trouble at school, friends with whom she has talked long and seriously. She has done things she was ashamed of later, but she has had no secrets she was ashamed of, nor has she promised her friends that she would not tell of their escapades. She says she does not discuss smoking and has never acted silly at a meeting. She has not been to a political meeting, but has heard speeches on city and state politics.

Of herself she says that she knows college girls and wants to go to college. She has good health but is nervous. She has been through a disaster, and has been badly frightened. She stated that she had never cheated, but she underlined both "yes" and "no" to the question as to whether she had ever tried to smoke. She crossed out the "yes." She has not had a "crush" on a girl friend, but has had one on an older friend. She does not like to flirt and has been in love. She likes to daydream of being successful, clever, and happy. She longs to help those less fortunate than herself. She loves her musical friends especially, likes jazz, classical music, and hymns. She has been to concerts and art exhibits, but does not care very much for pictures or for movie stars. She has been shocked by immodest pictures and thrilled by lovely scenes. She likes poetry and has written several poems.

Of her religious life she states that she habitually goes to a religious school and to church, but has not wished to join the church. She believes in God, knows many Bible stories, and prays habitually. She has talked to no one about prayer, but has heard lovely prayers and believes praying helps you. She does not believe God answers prayers directly, and she has not heard selfish or unkind prayers. She has wondered about God, evolution, Jesus. She underlined "yes" to wondering about the Holy Ghost, and then crossed the line out and underlined "no." A relative has died lately, but she says she has not wondered about death.

Her responses to the different life situations vary from 37% to 92%, in the direct question tests. She tells her mother 92% of her experiences regarding adult meetings, 83% of those regarding her older friends, 70% of the experiences of brothers and sisters and of religious ideas, 69% of her experiences of adolescent meetings and of milder emotional moments, 65% of her adolescent friends' "experiences," and about 50% of her great emotional experiences, daydreams, and prayer life. She said she told her mother only 37% of her ideas regarding her adult relatives in the home. Her responses to the judgment tests show no sharp differentiation between the different life situations, leading one to think that she thought it was wise to tell her mother everything.

In the answers to ten purely imaginary situations she scored 87%, and on the "common" experiences she scored 45%, tending to show that in imaginary situations she seemed to react to the ideal rather than to the actual. In the supplementary questions her responses tended to show that 66% of the items were real life situations to her.

She filled out the QYN questions carefully, but gave only two reasons, which are as follows, "I think it would be out of place to mention them" (daydreams of being herself a mother) and, "my mother would think I was taking life too seriously" (if she told her thoughts about life's uncertainty). She filled in all the RAR responses, but checked the reasons only under the responses where she told all to her mother. In each of these cases the reasons checked were some variation of "mother understands." In the cases where she thought her mother would not understand, she gives us no clue as to why she would not tell her.

Her responses, on the whole, were careful, consistent, and a little timid. She did not answer the questions or respond to the situations in which the relationship of one parent to the other was the central theme. She stated that her father was not living, and did not attempt to imagine her reaction to situations in which her father might have had a part. Though she responded to questions critically, she hesitated to put any critical statements into words in the case of written reasons. To all imaginary situations she tended to respond with a higher score than to actual situations or to the direct response type of question, showing a hesitancy, on second thought, to commit herself to anything less than her ideal.

Case No. 213. This girl was chosen for special study because she gave her age as 18 years, which placed her among the four oldest girls studied. Her score on the direct-question tests was 512, or 73% of the highest possible score. On the judgment tests she scored 207, or 90% of the highest possible score, which scores place her in the second one fourth of the whole group. Her total response is consistent and painstaking. There are two erasures and a number of words or phrases added, but only thirty-six reasons written in the QYN tests, although the girl added occasional words to the printed reasons in the RAR tests, to adapt them to her special application. She gives her age as 18 years and her mother's age as 42 years, a disparity of 24 years, which is practically the average for the group studied.

In answering the supplementary questions she states that her parents have about the standards of the parents of her friends, and that she is no prouder of them than her friends are of their parents; she likes the friends of her parents, and enjoys the special friends they entertain. She has been impertinent to her father, and has thought how unselfish her mother was. They believe in God, and she knows of their belief in Jesus. They disapprove of her smoking, and talk over their plans before her. After the question, "Do they deceive one another?" she has crossed out her response under "yes" and underlined "no." She has a baby brother of whom she is very proud and fond, and a younger sister of whom she is very fond. She has worried about them, been ashamed of them, but has never been jealous of them. She does not quarrel with them, but has secrets with them that

they do not share with their mother. She has an aunt living, and she does not admire her uncle.

Of her social life she states that she visits girl friends, has been an officer in a class or club, has been to a girls' camp, goes on picnics, and belongs to a society that does charity work. She has had a "crush" on a girl friend and on a teacher. She does not like to flirt, and has been in love. She has had helpful friends, but none who have had a bad influence on her. She has older friends with whom she has serious talks, and an invalid friend whom she visits. She has had no secrets with her friends of which she has been ashamed, although they have done things together which she was ashamed of later. She has been in no trouble at school, has had friends who were unfair, and has had secrets which she has kept inviolate.

Of herself, she states that she wants to go to college, is in good health, has been ill, is nervous, has been badly frightened, has not been in a disaster. She has never tried to smoke, but discusses smoking with her friends. She loves to daydream, has longed to help those less fortunate than herself, has dreamed of herself as successful, clever, happy, and as she hopes to be at twenty-five years of age. She never acts silly, but has cheated in a contest. She admires her musical friends especially, likes classical music and hymns, but does not like jazz. She has been to concerts, and she likes poetry but has never written any. She has been to art exhibits, loves pictures, and has been thrilled by lovely scenes. She is not interested in movie stars, and she has been shocked at immodest pictures.

Of her religious life she states that she goes to a religious school and to church habitually, and would like to join the church. She believes in God, and knows many Bible stories. She added "sometimes" after the question as to whether she believed God sends sickness as a punishment for sins. She prays habitually, thinks it helps her; she has read lovely prayers but has never written one, though she has discussed prayer with others. She put a question mark (?) after the question, "Do you believe God answers prayer directly?" She has wondered about the nature of God, the Holy Spirit, Jesus, death, and evolution.

In her response to the different life situations she varied from 91% to 64%. She took 91% of the opportunities offered to tell her mother about meetings of adults, 90% to tell about her

brother and her sister, 84% of the opportunities to tell about adult relatives and her adolescent friends, 83% of the opportunities to tell about her older friends, 82% of the opportunities to tell about her deeper emotional experiences and of club and class activities, 79% of the opportunities to tell of her religious ideas, and her appreciations, 77% of her opportunities to tell of her prayer life, and 64% of her opportunities to tell of her daydreams. Her responses to the judgment tests varied very little between the different life situations. She thought it wise to tell less of her prayer life than of the other matters, but this difference was not great.

Her answers to the supplementary questions tended to show that at least 74% of the items in the questionnaire were real life situations to her. To the ten imaginary situations she responded in a manner which entitled her to 95% of the highest score, and on the ten experiences common to all adolescents she scored 64%.

In answering the RAR questions she checked "Mother understands" 72 times, even when she said she told her mother only the obvious facts about a situation. She wrote the following reasons for not telling her mother of some of the experiences: "Mother would think me wicked," "Own thoughts," "Too much like bragging," "Mother would be ashamed." In answer to the QYN questions, she filled in only thirty-six of the seventy-seven blank spaces, in 29 of which she gave reasons why she told her mother things. Nine were that "She can help"; six, that "She understands"; three, "For her suggestions"; two, "To show my appreciation," "To express my sentiments," "She will direct me"; one that she "feels better after so doing," and once, "Because we may compromise," "She can share my happiness," and "Because she enjoys it too." She gave seven reasons why she would not tell her mother about things, all interesting enough to quote. Twice she wrote that she told nothing of unfair thoughts, "To end them then and there"; once she says, "Easiest way to beat around one's conscience" is to tell the obvious and withhold the real issue. About her belief in God's punishment of sin she wrote, "For fear that my conclusions are not right," and again "Between one's conscience and one's mother there comes an answer." Of daydreams she wrote, "Just an inward promise." "They are Castles in Spain ideas and therefore for one to ponder over alone."

Her whole response is carefully consistent and tends to show

a wholesome interchange of confidence between the mother and daughter. It is to be remembered that she says she is the oldest of three children, and she has evidently been drawn into a close companionship with her mother by sharing the care of the younger children, particularly the "baby" brother. She has had a wide and wholesome social life, having gone to a girls' camp, visited friends, gone on picnics, had "crushes," and many older friends. There is no evidence of serious conflict in the home nor in the girl's own life. Perhaps the keynote of her response is found in one of her reasons for confiding in her mother, "She can share my happiness."

Case No. 218. This case was chosen as one of the group of the four oldest girls of the whole group studied. Her score in the direct-question tests was 265, or 38% of the highest possible score, and in the judgment tests her score was 204, or 88% of the highest score, which scores place her considerably below the average, in the third one fourth. Her response is very full, her reasons seemingly spontaneous and consistent with her other reactions. She made three erasures, apparently as after-thoughts, doubly underlined things that especially interested her, and gave many evidences of having enjoyed the experience of analyzing herself and her environment. Her inhibitions seem to be less marked than those of the other eighteen-year-old girls. She gave her age as 18 years, and her mother's age as 36 years, which is a disparity of ages of only 18 years, considerably less than the average disparity, 25 years, for the whole group.

In answer to the supplementary questions she states that she thinks her parents have higher standards than the parents of her girl friends, and that she is prouder of her parents than they are of theirs. Her parents entertain special friends and she enjoys their friends. She has been impertinent to her father, and has thought how unselfish her mother was. Her parents believe in God (this was one of the answers which she erased) but she does not know what they believe about Jesus as Christ. They discuss their plans before her, quarrel a good deal, deceive one another, and her mother has deceived her. She states that they have "poor relations," that she has an aunt living, and no uncle whom she admires. She has a younger brother and sister. Of the sister she says she is very fond, but she erased her line under "yes" and

heavily underscored "no" regarding her affection for her brother. She does not quarrel with her sister and brother, has been proud of them, ashamed of them, has worried about them, but has not been jealous of them, nor has she kept secrets with them from her mother.

Of her social life she states that she visits friends, goes on picnics, belongs to clubs, has done charity work, has been a club officer and a committee member, but has not been to a girls' camp. She has had a "crush" on a girl friend, does not like to flirt, and has not been in love. She has had friends who had a bad influence over her; she has done things with them she was ashamed of, and had secrets with them that she was ashamed of. But she has also had friends who have helped her and with whom she has had serious talks. She has kept their secrets inviolate, even from her mother.

Of herself, she states that she wants to go to college, has good health, is not nervous, has been ill and badly frightened but not in a disaster. She has not tried to smoke but has discussed it with her friends. She loves to daydream of herself at twenty-five years as successful, clever, happy, and even as doing things she would never actually do. She has longed to help the less fortunate. She has been to concerts, likes her musical friends especially, loves classical music and hymns, but not jazz (doubly underlined). She loves poetry and writes it (both doubly underlined). She loves pictures, has been thrilled by lovely scenes, and has been to art exhibits (all doubly underlined). She has been shocked at immodest pictures, and is not particularly interested in movie stars.

Of her religious life she states that she has been to a religious school and to church, but she does not go habitually, though she has wished to join a church. She believes in God, knows some Bible stories, but has never heard a missionary speak. She does not believe sickness is God's punishment of sin nor that God answers prayer directly. She prays sometimes but not habitually, and does not believe that it helps one. She has prayed for harm to come to another, has heard lovely prayers, and has wanted to write a prayer-poem. She has discussed prayer with friends. She has wondered about God, the Holy Spirit, Jesus, evolution, and life after death.

Her responses to questions about the different life situations

vary significantly. She takes 81% of the opportunities offered to tell her mother about church and adult meetings, 79% to tell of meetings of her young friends, 78% to tell of her experiences with older friends, 73% to discuss religious ideas, 59% to discuss her adolescent friends, 54% to talk of her brother and sister, 53% to tell her daydreams, 50% to tell of her great emotional experiences, 45% to tell of her prayer life, and 34% to tell things regarding adults in the home. Her response to the judgment tests varies very little in the different life situations, except that here also she thought it wise to tell her mother least about adults in the home.

Her answers to the supplementary questions tend to show that 70% of the items in the whole questionnaire were real life situations to her. She scored 80% on the ten imaginary situations, and 32% on the ten experiences common to all adolescents.

In her responses to the RAR tests she checked "Mother understands" 67 times. She was apparently inconsistent three times, and four times she said she would not tell her mother because she wanted, "To keep it to herself" and "To protect her mother from worry because she was nervous." To the more direct questions in the QYN tests she responded with vivacity, and wrote the full 77 reasons. She said she told her mother surface details, about obvious problems of conduct, and occasionally enough of her inner life to get information or a clearer understanding. Five times she wrote, "Because after I tell mother I feel better and don't feel so guilty." Twice she wrote, "Because even though she may scold, I feel better after talking it over with her." Eight times she wrote, "She is interested and encourages me." Six times she wrote, "I want to get her viewpoint and suggestions," or "to have my doubts cleared up." Three times she wrote simply, "I want to talk things over," as though the urge were simple and unhampered by inhibitions. There is evidence of an element of sharing with her mother in four of her reasons: "If I talk it over (needs of the poor) with her I generally get something to give away"; and "I'm usually not so disgusted at the end of the talk,—I hate to be disgusted with anyone" (regarding a meeting from which she had come disgusted); "Pictures mean a lot to her too," and "She helps me understand different kinds of prayer." Her reasons for not telling her mother about some matters show a reticence regarding her emotional life but no bitter-

ness, except when she wrote, "Because I once said I'd never marry and she remembers," which is her reason for not telling a daydream. Thirty-nine times she wrote that she couldn't talk about her emotions, aspirations, daydreams, deeper wonderings of the nature of God and of prayer, and about the moments of thrilling appreciation. "I can't talk about such things," "I don't want to be sentimental," "I know my feelings will change next morning," and, "Can't talk much of my emotions, they seem trivial once I begin to talk about them." Five times she voiced a desire to be independent: "I want to do things first and then talk," "I want to right the matter myself," and "I just want to know and judge for myself." Twice she seemed to be thinking of helping her mother; "I don't want to depress her, too," she wrote.

Her whole response is consistent, free from restraint, and carefully given. Her own personality seems to be emerging without a severe conflict with her mother, since she turns to her for advice and encouragement. Her attitude might be summarized by giving one of her statements, "Neither mother nor I am demonstrative in our emotions, and mother knows when I'm happy without my telling her."

Case No. 288. This girl was selected for special study because she was one of those giving their ages as eighteen years. Her score in the direct-question tests was —7, or —1% of the highest possible score, which placed her in the lowest 10% of the group studied. Her score on the judgment tests was 116, or 50% of the highest possible score. This variation between her direct-question responses and her judgment responses is especially interesting in view of her quoted reasons. She has filled out blank spaces beside the questions painstakingly, except on Sets 4 and 5, where her responses show haste and she has written in only two of the 22 reasons called for. The conflict between mother and child is consistently pictured throughout her responses. The girl gives her own age as 18 years and her mother's age as 49 years, a disparity of 31 years.

In the supplementary questions she states that her parents have higher ideals and standards than those of her girl friends and that they disapprove of her smoking; that they believe in God and Jesus Christ; that they entertain distinguished friends, but that she does not like their friends. She has thought her mother un-

selfish, but her mother has deceived her. Her parents talk over plans before her, quarrel often, and deceive one another. She is not particularly fond of her father. He does not live at home but takes care of her mother. She has an aunt and an uncle whom she does not admire. She has one older brother of whom she is very fond. He is very much interested in her. She worries about him, is very proud of him, and has secrets with him which they do not share with their mother. She never quarrels with him.

Of her social life she states that she visits in the homes of girl friends, but does not go on picnics, has not been to a girls' camp, and has no older friends. She does not belong to any organization but has been a committee member and a class officer. She has had no "crush" on a girl friend but has had one on a teacher. She has been in no disaster but has been badly frightened. She likes to flirt but has never been in love. She has had friends who had a bad influence on her, friends who have helped her, friends who have cheated and been unfair, friends with whom she has had serious talks. She has had secrets with friends of which she has been ashamed, has done things she regretted, has been in trouble at school, but she has held her friends' secrets inviolate.

Of herself she says she wants to go to college, has good health, is not nervous, and has never been ill. She has never tried to smoke, has cheated, and does not like to daydream; but she longs to help the less fortunate, has dreamed of herself as being successful, clever, and happy, and as she hopes to be at twenty-five years. She has been to concerts, admires her musical friends especially, likes classical music, jazz, and some hymns. She has been to art exhibits but does not care much for pictures; yet she has been thrilled by lovely scenes. She is not particularly interested in movie stars, and has not been shocked by an immodest picture.

Of her religious life she says she goes to a religious school and to church habitually, and she has wanted to join the church. She knows Bible stories, believes in God and that God punishes people for their sins through sickness. She does not pray habitually but believes prayer helps one. She has discussed prayer with others and believes God answers prayer directly. She has heard lovely prayers but never wanted to write one. She has wondered about God, evolution, Jesus, and life after death.

Her responses to the different life situations vary somewhat.

She took 43% of the opportunities offered to tell her mother about problems of adults in the home; 41% to tell her mother about her appreciations and adult meetings; 39% to tell her mother about her young friends, and of her brother; 31 and 34% to tell her mother about great emotional experiences and of her prayer life; 30% to tell about her adult friends; 28% to tell about young people's meetings and her own daydreams; and 19% to tell about her religious ideas. Her responses to the judgment tests show a slight variation between the different life situations. She thought it wise to tell her mother most of what she knew about a brother or a sister and about one's religious ideas, but she thought it wise to tell her only about a fourth of one's experiences with older friends and one's prayer life.

She thought she would have told about her mother 40% of the ten imaginary situations and 50% of the experiences common to all adolescents. Her response to the supplementary questions tended to show that 66% of the questionnaire was based on real situations in her life.

Her responses to the RAR tests are illuminating. In the 55 situations to which she responded with care, she chose to tell her mother little or nothing in 70% of the situations given, and in each of these cases she checked, as her reasons, that her mother would not understand, or that she had troubles enough of her own. The 25% of which she thought she would have told her mother were such experiences as telling a Bible story, arranging a club meeting, etc. She wrote "doubtful" on one situation, did not answer one, and was inconsistent in one. On the remaining 22 RAR questions (those in Sets 4 and 5) she checked the response that headed the list. Thus she gave fifteen positive answers and seven inconsistent reasons. The checks (√) on these RAR tests are larger, more carelessly written, and often placed between the lines as in haste, all of which is quite different from her other responses of this type, throughout the questionnaire.

She wrote 45 reasons in the QYN questions in addition to the ones offered for checking. Eight times she wrote, "She would never understand." Six times she wrote, "If I didn't keep the resolution (or aspiration) I would never hear the end of it." Six times she wrote, "I have never been that intimate with Mother." Four times she wrote that she would be lectured; three times she wrote that her mother would be too shocked for

her to risk telling; twice she answered, "It always ends in an argument and bad feeling because she doesn't realize that I am entitled to my own thoughts." Once each she wrote, "We never think alike," "She never gives encouragement," "She is too pessimistic about dreams," "She and I never talk over religious problems," "She would show me where I don't pray with faith (underlined) or wasn't strong enough," "If I feel one way and she another, I am wrong" (heavily underlined), and, "She has enough troubles." And then at the end of Set 1, she wrote, "I do not wish to give the wrong impression of my mother, but the only problems I discuss with her are sex, or what the boys say, and I do ask her if the different things that are done are right or wrong." Three of the seven times that she says she would tell her mother something are in situations where her relations to boys are in question. Once each she says she would get help from her mother in a conduct problem, regarding a literary club program, when she is placidly happy, and regarding a talk about the American Indian's rights. She made no response to the question after the situation regarding the greatness of love.

The response as a whole is consistent; and it is seemingly diagnostic of a strained confidential relationship between mother and daughter. Except regarding sex matters and her relations with boys, the girl seems to tell her mother only the obvious or surface details of life. Evidently the mother, warned by the present widespread interest in sex matters and, perhaps, by her own unfortunate experience (implied from the statements that the father does not live at home, and is not well liked by the girl) has made special efforts to keep the girl's confidence in this regard. It is interesting in this connection to note that the girl says she has not been in love but that she enjoys flirting with the boys. Evidently, the girl has tried many times before giving up confiding in her mother. Her reasons sound a note of discouragement and even bitterness. It should be recalled that there is a difference of 31 years in their ages, which is 6 years more than the average of the group.

Case No. 155. This case was selected because the mother's age was the youngest given. The girl's score was 518, or 74% of the highest possible score, on the direct-question tests, and 226, or 98% of the highest score on the judgment tests. These place

her in the second fourth of the whole group studied. The response as a whole is full and consistent. She made 22 erasures throughout the questionnaire, as though she had gone through it a second time more carefully, and had corrected her first impressions. The corrections, in the main, are more discriminating than the original responses. It is interesting to note that the girl took the assumed name of Pola Negri. She gave her own age as 16 years, and her mother's age as 29 years, a disparity of ages of only 13 years.

In the supplementary questions she states that her father is not at home most of the time, that she is very proud of him, that she likes her parents' friends, and has thought how unselfish her mother is. Her parents do not quarrel, disapprove of her smoking, talk over their plans before her, believe in God, and she knows of their belief regarding Jesus as Christ. She has an older and a younger brother, and a sister, of whom she is very fond. She has worried about them, been proud of them, and jealous of them, but she does not quarrel with them. She has secrets with them which they do not share with their mother. She has an aunt living, and an uncle whom she admires.

Of her social life, she states that she visits friends, goes on picnics, has been an officer in a club and a committee member, and has done some charity work. She has had a "crush" on a girl friend and on an older friend; she does not like to flirt and has not been in love. She has had older friends, many serious talks with friends, friends who have been helpful, and some friends who have been unfair.

Of herself she states that she wants to go to college, has good health, is not nervous, has been ill and badly frightened. She has tried smoking and has discussed it with her friends. She likes to daydream and longs to help those less fortunate than herself. She has imagined herself doing things she would not really do, and as successful, clever, and happy. She has been to concerts, likes her musical friends especially, likes jazz, classical music, and hymns. She likes poetry and has written some. She has been to art exhibits, loves pictures, and has been thrilled by lovely scenes. She is interested in movie stars.

Of her religious life, she states that she goes to a religious school and to church habitually, and that she has wished to join the church. She believes in God and that he answers prayer directly and sends sickness as a punishment for sin. She prays

habitually, and thinks it helps one. She has prayed for harm to come to someone, has talked about prayer, and has heard lovely prayers; she has wanted to write a prayer-poem. She has wondered about God, the Holy Spirit, Jesus, and life after death.

Her responses to questions about different life situations varied from 94% to 71%. She told her mother most about church and other adult gatherings (94%). She told her 89% of the experiences of her brother and sister; 87% of her religious ideas; 86% of her prayer life and her relatives; 81% of meetings of young people; 82% of her daydreams; 78% of her experiences with her young friends; 75% of her intense emotional experiences; 72% of her appreciations; and 71% of what concerns her older friends. This is an unusual grouping; religious ideas, prayers, and brother and sister experiences generally come at the foot of the list. Her responses to the judgment tests were uniformly high, showing no significant variation.

Her response to the supplementary questions tends to show that at least 75% of the items in the questionnaire were real life situations to her. She thought she would have told her mother all about the ten purely imaginary situations, and 82% about the situations common to all adolescents.

Her responses to the RAR tests were also uniformly high and showed almost no discrimination, although the spaces for answers were completely filled in. In the QYN responses she wrote twenty-seven times, "I think she understands me," and fifteen times, "She will advise me." Her other reasons for telling her mother were, "I want her to know," "She can tell me what to do," "She will encourage me," "She believes in me," "She can help me," "She will sympathize," "She agrees with me," and "She knows best." Her reasons for not telling her mother everything are: "I don't like telling on others," "It seems foolish" (to tell about a violinist), "I feel silly telling her" (about prayer and aspirations), "I don't want to bother her," "She might make fun of me," "I hate to disturb her," and "I don't know."

The whole response is guarded, though entirely consistently. It is possible that the mother is young enough to appreciate fully the problems of the girl and to share most of them. The girl's response tends to indicate that she depends very much upon her mother for direction and emotional outlet. Her reservations are

scarcely more mature than are those of girls several years younger than herself.

Case No. 80. This girl was selected for special study because the age which she gave for her mother was the oldest in the group studied. The girl's score in the direct-question tests was 62, or 8% of the highest possible score, and that in the judgment tests was 223, or 96% of the highest score. Her responses to the direct-question tests place her in the lowest 10% of the group studied. Her response as a whole was very painstaking. She made 27 erasures or corrections throughout the questionnaire, and appears to have gone through the tests a second time. About half the corrections are positive and did not materially change the score. Her reactions vary in themselves, some of the underlinings and encirclings being swift, flighty strokes, others light, heavy, and doubly underlined, as her reaction to the situations varied. Her responses are consistent and full. She gave her age as 16 years, and her mother's age as 54 years, a disparity of 38 years, which is 13 years more than the average of the group.

In answering the supplementary questions she states that her father is not living, that she likes her mother's friends, and that she has thought how unselfish her mother is. Her mother believes in God, and she knows what her mother's belief is in regard to Jesus. Her mother does not talk over her plans before her, does not disapprove of her smoking, and has deceived her. She has an older sister, whom she quarrels with, but of whom she is very fond. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she has been to a girls' camp, belongs to a club, has been an officer and a committee member, has done charity work, gone on picnics, and visited friends. She has had a "crush" on a girl friend and a teacher. She does not like to flirt and has not been in love. She has older friends with whom she has serious talks, friends who have been helpful, those who have been unfair, and those with whom she has had secrets. She has been in no trouble and has done nothing of which she was ashamed while she was with her friends.

Of herself she states that she wants to go to college, has good health, has been ill, is nervous, has been in a disaster and badly frightened. She has tried to smoke and discussed it with her

friends. She admits that she has cheated, and that she has imagined herself doing things she would not really do. She has longed to help those less fortunate than herself, and has imagined herself to be as she hopes to be at twenty-five years of age, successful, clever, and happy. She especially admires her musical friends, has been to concerts, and likes jazz, classical music, and hymns. She likes poetry and pictures, has been to art exhibits, and has been thrilled by lovely scenes.

Of her religious life she states that she has been to a religious school and to church, but she does not go habitually and has never wanted to join the church. She does not believe in God, and knows no Bible stories. She does not pray habitually, and seemed in doubt as to whether she ever has prayed, as she crossed out "no" and underlined "yes." She has heard lovely prayers but does not think praying helps you. She has wondered about evolution, the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to questions about different life situations varied significantly. She told her mother 58% of her experiences at young people's meetings, 50% about her friends, 45% about adult meetings and friends, 43% about her relatives, 34% about her intense emotional experiences, 32% about her appreciation, 31% about her daydreams, 14% about her religious ideas, and 12% about prayer. In the judgment tests her scores are uniformly high, showing no differentiation between the life situations.

From her responses to the supplementary questions, we may assume that at least 58% of the items in the questionnaire were real life situations to her. She thought she would have told her mother about all of the purely imaginary situations, but only 5% of the situations common to all adolescents.

Her responses to the RAR tests were so uniformly high and undiscriminating as to give no picture of the relationship between mother and daughter. In her responses to the QYN tests, however, there is much of interest. She says she tells things to her mother because: "Mother is usually correct," "Mother would understand," "She always agrees," "Mother is pleased," "I enjoy telling such things to mother." Of her independent thoughts she says, "Such a thing deserves verbal praise," "I am not afraid to face the music" (when she has done something wrong), "I am interested in state problems," "It is one of my ambitions to be a

scientist" (regarding care of the sick) and "To relieve my feelings."

She says she does not tell her mother some things because: "I would surprise mother," "I try to overcome them (temptations), I usually can," "I dislike a fuss," "It is too petty," "It (love) is too big to express in words," "I don't believe in after life," (and) "I never feel that way" (depressed). She feels keenly the sacredness of her own individuality, and repeats thirty times one or another of the following, "I never discuss what is in my heart," "I mind my own business," "I would rather work it out for myself," "My strength is within me, so is my prayer," "I rarely discuss religion unless arguing," "My heart is my own."

The response as a whole is consistent and full without giving any adequate or vivid picture of the relationship existing between the mother and daughter. Evidently she does not tell her mother some things because she wishes passionately to keep them to herself; but she does not give us any clue as to the underlying reason for the break in the relationship between her and her mother. Perhaps her mother is merely too old (54 years) to share her life, yet she does not scold or unhappily offend the girl. This girl does not seem bitter, only desirous to live her own life.

Case No. 71. This case was chosen for special study because the disparity in ages between mother and daughter was greater than that of any other case in the group. The girl's score on the direct-question tests was 241, or 35% of the highest possible score, and on the judgment tests, 187, or 81% of the highest score, which scores place her in the third one fourth of the group studied. Her response as a whole is consistent, full, and very carefully written out. She made twelve corrections in her responses in such a way as to suggest that she had gone through the questionnaire a second time. She took the assumed name of "Miss Coolidge." She gave her own age as 14 years and her mother's age as 53 years, a disparity in ages of 39 years, which is fourteen years more than the average disparity for the group.

In answer to the supplementary questions she states that her parents seem to have higher standards than those of her girl friends, that they believe in God, and that she knows their belief regarding Jesus. She changed her statement that they quarrelled, to a negation. She says her parents talk over their plans be-

fore her, and disapprove of smoking. She has thought how unselfish her mother was. She has an older brother and sister and a younger brother. She has worried about them, quarrelled with them, been proud of them, and had secrets with them. She has an aunt living, and an uncle whom she admires.

Of her social life she writes that she visits friends, goes on picnics, has done some charity work, and has been a committee member. She has had a "crush" on a girl friend and on a teacher. She does not like to flirt and has not been in love. She has older friends with whom she has serious talks, friends who have been unfair, helpful friends, and friends who have cheated. She has done things with them that she was ashamed of, and has had secrets with them.

Of herself she states that she wants to go to college, but she has no college friends. She has good health, is not nervous, has been ill and badly frightened. She has not tried to smoke but discusses it with her friends. She has imagined herself successful, clever, and happy. She longs to help those less fortunate than herself. She especially admires her musical friends, has been to concerts, and likes jazz, classical music, and hymns. She is fond of pictures and has been to art exhibits. She does not like poetry, and has not been thrilled by lovely scenes, but has been shocked by immodest pictures.

Of her religious life she states that she goes to a religious school and to church habitually, believes in God, and knows some Bible stories. She believes sickness is a punishment of sin. She prays habitually, thinks it helps one, but does not believe God answers prayers directly. She has heard lovely prayers and discussed praying. She has wondered about the nature of God, the Holy Spirit, Jesus, evolution, and life after death.

Her responses to questions about the different life situations vary significantly. She told her mother 78% of her intense emotional experiences, 73% regarding her adult relatives, 66% regarding her brothers and sister, 62% regarding older friends, 59% regarding her young friends, 58% regarding adult meetings, 56% regarding young people's meetings, 40% regarding religious ideas, 35% regarding her daydreams, and 34% regarding her prayer life. Her responses to the judgment tests vary very little. She tells least about her relatives, intense emotional experiences, and religious ideas. The inconsistency is not marked, but does

show a differentiation between her reaction to imaginary situations in the judgment tests and that to the direct questions that more nearly approximate real life.

From her responses to the supplementary questions we may assume that at least 61% of the items in the questionnaire were real life situations to her. She thought she would have told her mother 74% of the purely imaginary situations, and 4% of the situations common to all adolescents.

In the first four sets her responses to the RAR tests are interesting. In thirteen instances she said she told her mother everything because her mother would understand. In six instances she said she told her mother nothing because her mother would be shocked or embarrassed or laugh at her. It is interesting to note that she records no anger in relation to her mother here. In twenty-three instances she said she told her mother only the casual details, keeping her own feelings secret because her mother would be hurt, shocked, embarrassed, laugh at her, scold her, or preach. The last three tests show haste and no discrimination.

In her responses to the QYN tests she gives three different kinds of reasons for not telling her mother. Fifteen times she thinks her mother "would forbid," "be angry or scold," "might be shocked or ashamed." Sixteen times she does not tell her because of her own shyness and of her mother's lack of understanding. She writes, "I felt she wouldn't understand because maybe she never felt that way" (deep love). "It embarrasses me." "She may have thought it silly." "She would smile." "I thought them mere trifles." "I feel dreams are like castles in the air and not worth discussing." Twice she says, "Because she has enough troubles of her own." Her independent thinking shows in the following: "I want to show her the product first and see if she would recognize it" (good work inspired by a friend). "Because I felt I was right" (in an injustice shown to her sister). "That is my affair." "The good time described the thrill" (to her). Once she writes, "She would be proud of my dishonesty" which sounds a little unconvincing, beside her other responses. She tells her mother because, "She is not stubborn and listens to others without having an air of being insulted." "I feel she knows more as she has shown in many occasions." "She would be interested,—she understands." "She would also help and be glad that I take such interest." In several instances she

feels her mother would have coöperated with her, as she says, "I felt that Mother should know that I also was praying for better health than I had then so she might find other methods." "She will find other means" (than prayer). "She would see there would be a stop to it" (gossip). But by far the greater number of reasons are to give pleasure in some form to her mother, for she writes as follows, "So let her enjoy my plans and seeing me have better and higher ideas." "To let her feel happy." "She would be proud of me." "She has confidence in me." "So let her feel as though it was worth the trouble of bringing me up to what I am."

The response as a whole tends to show a wholesome relationship between mother and daughter. In spite of the great disparity of years, they seem to have shared one another's problems, and the mother seems not to have been inflexible or unsympathetic. She does seem to have leaned on the girl, or at least to have let the girl know about a large number of her problems in rearing the children, as the girl shows an urgent desire to justify the trouble she has caused her mother. She seems to feel hesitancy in bringing any real problem to her mother for help.

Cases of Intense Religious Consciousness

Four cases showed intense religious consciousness, and offered interesting responses. In only one case is the score high; and it illustrates the timid type of girl. The other cases are vigorous, somewhat bitter, and show a high degree of independent thinking. Digests of the cases follow.

Case No. 120. This girl was selected for special study because she gave as one of her reasons, "I want to be with mother and the rest when I die." Her score on the direct-question tests was 459, or 67% of the highest possible score, and on the judgment tests, 199, or 87% of the highest score, which scores place her in the next to the highest fourth of the group. Her response is full and consistent. She frequently wrote, between the lines of the text, comments of her own; and finding it either difficult (or unimportant) to follow the directions, she as frequently underlined when she was requested to encircle a word or she encircled when she had been requested to check. She made only two corrections. She gave her age as 16 years, and her mother's

age as 36 years, a disparity of 20 years, or five years less than the average of the group.

In answering the supplementary questions she states that her parents have higher standards than those of her girl friends, that they entertain special guests, that she likes their friends, that she is prouder of her father than her friends are of their fathers, that her parents believe in God, and that she knows their belief regarding Jesus. They talk over their plans before her, and disapprove of her smoking. She has thought how unselfish her mother is. She has a younger brother and sister, and an older sister. She is proud of them, has not quarreled with them or been jealous or ashamed of them. She has an aunt living, and an uncle whom she admires.

Of her social life she says that she goes on picnics, visits her friends, has been an officer in a club, and has done some charity work. She has had a "crush" on a girl friend and on an older friend. She does not like to flirt, has never been in love, but longs to help those less fortunate than herself. She has older friends, friends who have helped her, and friends who have had a bad influence on her. She has had secrets with them, but does not admit having done anything wrong.

Of herself she states that she has college friends but does not want to go to college, that she now has good health, but has been ill and is nervous. She has not tried to smoke, and she has been badly frightened. She has imagined herself doing things she would not really do, and has imagined herself successful, clever, and happy. She has never been to a concert but is especially interested in her musical friends, likes classical music and hymns, and plays in the school orchestra. She likes poetry and pictures, but has never been to an art exhibit. She has been thrilled by lovely scenes and shocked by immodest pictures.

Of her religious life she states that she goes to a religious school and to church habitually, believes in God, knows some Bible stories, and believes God answers prayers directly. She prays habitually and thinks it helps one. She has heard lovely prayers and discussed praying with others. She has wondered about evolution, the nature of God, the Holy Spirit, Jesus, and the life after death.

Her response to the questions about the different life situations

varied materially. She told her mother 86% about her religious ideas, 83% about adult meetings and about her older and her younger friends, 80% about her prayers, 72% about the young people's meetings and her daydreams, 69% about her brother and sister and her appreciations, 67% about her relatives, and 66% about her intense emotional experiences. Her responses to the judgment tests show little variation between the different life situations, being uniformly high.

From her responses to the supplementary questions we may assume that at least 63% of the items in the questionnaire are real life situations to her. She thought she would tell 90% about the ten purely imaginary situations, and 50% about the situations common to all adolescents.

Her responses to the RAR tests are uniformly high. Only ten times does she not say that she would tell her mother all. In the QYN tests, eight times she does not think she would tell her mother for the following reasons "Because maybe she wouldn't let me." "I am afraid she wouldn't like it." "I do not go to moving pictures." "Don't belong to any society." "She doesn't want to hear the thrill." "Mother doesn't always feel like talking." She tells her mother "Because I am young and do not know any better." "If I am wrong she would be able to show me the right thing." "She encourages me." "She would understand." "She tells me to wait and I will receive" (strength from prayer). "The more I tell her the more she impresses it on my heart" (about church). "Because sometimes the Bible might not seem clear to me and she understands it." "She loves to hear secrets." "Help is needed." "She would tell me what to do." In some of her reasons there is a spark of independent thinking, as, for instance, when she says, "I would like to get the opinion of both" (teacher and mother) and, "After mother has told me and I am not quite satisfied, I read it in the Bible for myself."

The response as a whole is consistent, but a little timid in acknowledging the suggestions of misdemeanors. It tends to indicate that there is a free interchange of ideas dominated by the beliefs and habits of the mother. The girl apparently does not resent or feel she must defend her mother's influence over her, but rather seeks to live up to her mother's ideals in confidence that they are best.

Case No. 74. This girl was selected for special study because on the first page of the questionnaire she wrote, "As I am an atheist I have not answered many questions concerning God as I do not believe in such a being." While she did omit answering 13% of the items, she found it impossible to refrain from reacting to a sufficient number of items to seriously impair the clarity of her response, especially as she has written many additional reactions, between the lines of the text. Taken as a whole her response is consistent, vigorous, and not hampered by sensitiveness in describing her feelings. Her score on the direct-question tests was 40, or 6% of the highest possible score, and her score on the judgment tests was 93, or 40% of the highest score, which scores place her in the lowest fourth of the group. She gave her age as 15 years and her mother's age as 40 years, a disparity of ages of 25 years, which is the average for the group. She stated that she was giving her real name.

In answering the supplementary questions she states that her parents have higher standards than the parents of her friends, that they do not believe in God or in Jesus as Christ, and that they do not talk over their plans before her. She likes their friends, has been impertinent to her father, and has thought how unselfish her mother was. She has an older sister of whom she is very fond, and an older brother of whom she is not especially fond. She has been jealous and proud of them, and she often quarrels with them. She has a grandmother living near-by, and an aunt.

Of her social life she states that she goes on picnics, visits her friends, and has been an officer and a committee member in a club. She has never been to a camp, has had no "crush" on a friend, but she likes to flirt and has been in love. She has had no friend who was helpful, but some friends who had a bad influence on her. She has been in trouble at school, has had secrets she was ashamed of, has been treated unfairly, and has had serious talks with older friends.

Of herself she states that she knows college girls but does not want to go to college, has good health, is not nervous, has not tried to smoke but discusses it with her friends. She likes to day-dream, longs to help less fortunate people, imagines herself successful, clever, and happy, and as she hopes to be at twenty-five years of age. She especially admires her musical friends, has been to concerts, likes jazz, and classical music, and plays in the school

orchestra. She is fond of pictures, has been to art exhibits, has been thrilled by lovely scenes, and shocked by immodest pictures.

Of her religious life she states that she does not believe in God, never goes to a religious school or to church, and never prays. She has never wondered about any of the religious ideas or characters, but she knows some Bible stories, and has thought about life after death.

Her responses to the different life situations varied significantly. She told her mother 63% of her experiences with adult relatives; 55% of experiences with young friends; 51% of experiences with her brother and sister; 39% of her appreciations; 38% of her daydreams; 36% of her experiences with older friends; 28% of her great emotional experiences; 27% about the club meetings; 22% of her prayer experiences; 21% of her religious ideas, and 19% about adult meetings. Her responses to the judgment tests varied considerably also. She told her mother most about relatives and older friends and least about prayer and religious ideas.

From her response to the supplementary questions one may assume that at least 51% of the items in the questionnaire were real life situations to her. This is probably much too low an estimate, due to her aggressive tendency to admit no religious interest or aspiration. She thought that she would have told none of the ten purely imaginary situations, and —25% of the situations common to all adolescents. She omits twenty items on God and prayer, fourteen on church, and a scattering few on great emotions, appreciations, school, and Girl Scouts.

In her responses to the RAR tests she is very conservative. In only seventeen instances does she say she would tell her mother all; in four instances she thinks her mother would understand but she tells her only casual details; in fourteen instances she says she would tell her mother a little, but thinks her mother would scold, laugh at her worry, grieve, or not understand, if she told her all; in sixteen instances she is sure her mother would not understand, so she would tell her nothing about it; in five instances she either misread the questions or was careless, as she merely checked the items of which she would tell her mother all and those that her mother would not understand.

In her responses to the QYN tests she frequently reacts to the situation itself rather than to her relation to her mother, as is

shown in the following, "I am against wealth." "In our young people's club I try to help as much as I can." "I love music." "I think a great deal of the person." "I am for that, that there should not be poor and rich people but everyone to be equal." However, she does show us something of her relationship to her mother, in the following reasons for telling her things, "She is always interested in it" (school work). "She likes me to be happy." "She knows how to help." "She gives me best advice." "She is always so kind." "She is so loving and happy." "She also does not believe in God." This is a delightful picture of a relationship, but unfortunately it is only a small part of her response. She says she does not tell her mother for many more reasons, some of them due to the situation itself, as is shown in the following, "I am not patriotic." "I am not a Scout, I am a Socialist." "I don't pray." "I do not use any cosmetics, no one in my family does, even my seventeen-year-old sister, because I think it is disgusting and Mother never used it either." "I am not very interested" (in Red Cross work). "I am assured there is no heaven." "I do not go to a religious house." "I leave them fight their own battles." "I never confide love secrets to my mother." Of her mother's reactions to her she states that, "She would want me to apologize," "tell me to practice the piano," "make me quit the club," "do twice as much," "study all the time," or "She would tell me I am silly," "lecture me," "think me nuts, say I was too young to bother with such things, just laugh," "nag me," "always be watching me," (or) "she would yell." The girl herself feels that she "would want no one to share my disgrace" and thinks, "It seems a greater deed if I think of it myself."

Although she says emphatically that she is not religious, and that in the great majority of instances she would not tell her mother, she does not seem bitter but rather prematurely independent, due to beliefs and attitudes in the home. Her response as a whole is consistent, and it tends to indicate a break in the confidential relationship with her mother due to having been forced into independent habits of thoughts by convictions regarding the importance of the individual; but it should be noted that she did not tell her mother for the same age-old reasons, that is, lack of sympathy and fear of misunderstanding and punishment. These are not high sounding principles, but familiar, homely life situations.

Case No. 93. This case was selected for special study because of the very interesting reasons which she wrote into the text. Her score on the direct-question tests was —209, or —30% of the highest possible score. Her score on the judgment tests was 26, or 11% of the highest score. These scores place her in the lowest 10% of the whole group studied. Her response as a whole is full, consistent, free from inhibitions, and throbbing with bitterness. There were not spaces enough in the questionnaire for her to express the full measure of her feelings, so that she wrote between the lines of the text. It will perhaps be most effective to quote a few of her characteristic statements, as follows: "Mother would make a scene." "I have a horror of scenes." "She would nag and pretend to be shocked." "I am called wicked, a heretic." "No interest at home." "Solve your own problems." "I tried to (tell) and was laughed at." She made only three erasures, and every stroke of her pencil seemed to be a release of pent-up feelings. She gave her own age as 15 years and her mother's age as 36 years, a disparity of ages of 21 years, which is slightly below the average for the group.

In the supplementary questions she states that she does not like the friends of her parents, has been impertinent to her father, has never thought of her mother as unselfish, does not know what they believe about Jesus, but knows that one parent believes in God. They quarrel and disagree, deceive one another and her, do not talk over their plans before her, and disapprove of her smoking. She has a younger sister and brother. She is very fond of her sister but does not like her brother. She has never been jealous of them, ashamed of them, or proud of them. She has secrets with them and quarrels with them. She has an aunt living but no uncle whom she admires. They have "poor relations."

Of her social life she states that she does not visit any girl friends or go on picnics, but has been to a camp for girls, is a member of a club, and has been an officer and a committee member. She has had no "crush" on either a girl friend or a teacher. She likes to flirt but has never been in love. She has one older friend with whom she has serious talks. She has had friends who have helped her, she has been in trouble at school, and has done things of which she was ashamed.

Of herself she states that she wants to go to college, has good

health, has been ill. She has been in a disaster, but never badly frightened, and she is not nervous. She has tried smoking, discusses it with her friends, and has acted silly at times. She longs to help less fortunate people, likes to daydream, and has imagined herself successful, clever, happy, and as she hopes to be at twenty-five years of age. She likes classical music, hymns, and jazz. She has been to concerts and art exhibits. She has been thrilled by lovely scenes, but does not care for pictures. She has been shocked by immodest pictures, loves poetry, and has written some.

Of her religious life she states that she does not believe in God, knows some Bible stories, and has been to a non-sectarian church and a religious school secretly. She does not believe sickness is God's punishment of sin nor that God answers prayers. She has heard lovely prayers, has talked about praying, but has not prayed herself nor does she think that it helps one. She has wondered about God, evolution, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied slightly. She tells her mother 25% of experiences with young friends and of adult meetings; 24% of her great emotional experiences; 22% regarding her brother, sister, and adult relatives; 20% regarding club meetings; 15% regarding appreciations; 14% regarding her older friends; 11% regarding religious ideas; 9% regarding daydreams; and 8% regarding prayer. Her responses to the judgment tests were the lowest in the group, and were characterized more by abandonment than discrimination. Her scores are progressively lower as though she became more sweepingly denunciatory the further she went in the questionnaire.

From her replies to the supplementary questions one might assume that at least 60% of the items in the questionnaire were real life situations to her. She thought that she would have told none of the purely imaginary situations, and a —14% of the experiences common to all adolescents.

In the RAR tests she did not check a single positive reason. In twenty-seven instances she thought she would have mentioned the casual details of the matter under question, but would not have told her mother her own feelings because her mother would not understand, she would scold, pretend to be shocked, preach, laugh at her, or become embarrassed. Forty-two times she said she would have kept the whole matter secret for the same reasons. Ten times

she said she had told her all about something and her mother nagged, laughed at her, thought her wicked, and didn't care about it. "Mothers are bitter" was her summary.

Her reasons in the QYN tests give a vivid picture of her mother, and indicate at least in some measure the effect on their confidential relationship. Regarding her mother's religious ideas and their effect on her, she wrote, "Mother has her own religion and does not understand or sympathize with another's." "She calls doubt, or even thoughts of God blasphemy." "She says that you must not doubt the Bible." "Prayer, to mother, is a ritual." "Mother prays and does not believe." "She'd pretend to be shocked and scold" (if asked about the nature of God). "It is wicked to her to doubt God, He must (heavily underlined) be accepted." "I worship God through my fellowmen." "I only attend non-sectarian churches. This is wicked to Mother, needless to say she does not know I go." "I do not pray." Each of these statements were repeated several times, giving a fairly clear picture of the girl's estimate of her mother's inflexibility and hypocrisy in religious matters. She further characterized her mother in the following statements: "It's not proper to mother" (to daydream of being a mother). "Mother says it is silly" (to fear death). "Mother'd preach and nag without appreciating your telling" (confessing a small sin). "Mother calls that temperament" (depression). "Mother accepts life as it comes." "Mother cannot understand anything that is not practical." "They have no high ideals,—no understanding" (repeated seven times). "I don't think Mother would be interested" (in the Red Cross). "Mother says, 'Everyone for himself.'" "They never have been problems to mother" (regarding injustices to the American Indian). "Mother does not appreciate art,—or music." "She always grumbles about her health." "Mother relishes gossip. She'd want to know all about it."

Of her mother's treatment of her she wrote, "I'd be called snobbish and unkind and worse." "I'd get no sympathy." "I'd be laughed at" (repeated seven times). "I'd be scolded" (repeated ten times). "Result: Mother in tears—and a scene—I'd get a sermon and no help." "Mother says that children should not be heard." "Mother never understands anything unfortunate and I always bear the brunt of anything happening at home." "Mother remembers those things and I would be the victim of constant

nagging if I failed, I am anyway." "If I didn't succeed life would be unbearable." Little wonder that she says, "I cannot bring myself to confide in Mother. I have never known love of Mother,—she killed it."

Quite as pathetic are her four reasons for telling her mother. Love and hope die hard; she wrote she told a thing, "To get it off my chest." "I want to help Mother, maybe she'll understand the fineness too." "She may gain a love of literature from it." "I'd feel happy enough even to share it with her." But her hope is very unconvincing against the background of her bitterness.

Her response as a whole is consistent and apparently pictures a sharp and prolonged break in the confidential relationship between mother and daughter. Just how much of the girl's bitterness is founded on facts it is impossible to determine; but it probably may be safely assumed that the mother's inflexibility and lack of interest or understanding have given rise to conflicting emotions in the girl, and have lead to the formulation of independent judgments and habits of thought.

Case No. 151. This girl was selected for special study because she vigorously crossed out the two questions regarding Jesus in the supplementary questions and did not react to a number of the situations given regarding prayer and love. She apparently signed her own name at the beginning of each set. Her score on the direct-question tests was —189, or —27% of the highest possible score, and 123, or 53% of the highest score in the judgment tests. This places her in the lowest 10% of the group studied. In the supplementary questions her response as a whole is consistent and apparently free from inhibitions, but she writes very few answers to the question "Why?" in the QYN tests and gives few "leads" as to the cause of the break in her confidential relations with her mother. She gives her own age as 14 years and her mother's age as 40 years, a disparity of ages of 26 years, which is about the average for the group.

In the supplementary questions she states that she likes the friends of her parents, that they entertain special guests, talk over their plans before her, disapprove of her smoking, and believe in God. She has thought how unselfish her mother was, and has been impertinent to her father. She has an older brother whom she is very fond of and who takes a special interest in her. She has had

secrets with him and has been proud of him. She has an aunt living, an uncle she admires, and some "poor relations."

Of her social life she states that she has been to a girls' camp, visits friends, goes on picnics, belongs to a club and has been an officer in it. She likes to flirt, has not been in love, has had a "crush" on an older friend, and has longed to help those less fortunate than herself. She has been in trouble at school, has acted silly, has done things she was ashamed of, and has had secrets she was ashamed of. She has had serious talks with her older friends and secrets which she has told no one.

Of herself she states that she wants to go to college, has good health, is not nervous, has been ill and badly frightened. She has tried to smoke and discusses the matter with her friends. She likes to daydream, has imagined herself as she hopes to be at twenty-five years of age, and as successful, clever, and happy. She has been to concerts and likes jazz, classical music, and hymns. She likes poetry and pictures, has been to art exhibits, and has been thrilled by lovely scenes.

Of her religious life she states that she goes to church habitually and has wanted to join the church, has been to a religious school, believes in God, and knows some Bible stories. She prays habitually and has heard lovely prayers. She has wondered about the nature of God and of life after death. She crossed out the questions regarding Jesus vigorously.

Her responses to the different life situations varied very little. She told her mother 26% about her adult relatives and her brother, 22% regarding her young friends, 19% regarding her prayers and her appreciations, 18% regarding adult meetings, 17% regarding her daydreams, 15% regarding her older friends, 14% regarding her younger friends, 13% regarding her religious ideas, and 11% regarding intense emotional experiences. Her responses in the judgment tests varied 10 points. She told her mother most about her daydreams, and least about her emotional life and prayers; however, she told very little about any of her experiences.

From her responses to the supplementary questions we may assume that at least 65% of the items of the questionnaire were real life situations to her. She thought that she would have told her mother 26% of the purely imaginary situations and —32% of the situations common to all adolescents.

Her responses to the RAR tests show something of the cause for the broken confidential relationship with her mother. Eleven times she answered that she told her mother all about an experience feeling that she would understand; four times she told her only casual details, although she thought her mother would understand. Twelve times she withheld all confidence because her mother would not understand, and twenty-two times she told her mother a little but thought her mother would laugh at her, scold her, nag her, worry, or preach if she told of her own feelings regarding the situations. The last two sets of her responses showed haste and were uniformly high in score, but even here she withheld her own thoughts and feelings while telling of the experiences.

In the QYN tests she wrote only five answers to the question, "Why?" These are as follows: "My mother is not at home during the day and I have other things to talk about when she does come home." "I feel I can take care of such things myself." "I might not be able to live up to it" (an aspiration). "I never like to talk about it" (love). "Because if the society is secret I have given my word not to say anything." It is probable that none of these reasons really indicates the cause for the break in the confidential relationship. Her mother's being away during the day brings in a time element but scarcely accounts for such marked reticence as the girl's response indicates.

Several facts are significant in this regard. She apparently gives her own name, admits she has been guilty of practically all the misdemeanors suggested, but does not answer some of the questions about prayer and love. She made eight corrections in her responses which were neatly written and consistent, but not adequate. It is probable that her omissions represent her attitude toward the questionnaire as a whole and toward the person giving them. It might have been a racial prejudice or a personal one. Her vigorous crossing out of the questions regarding Jesus leads one to wonder if the girl were Jewish, since she attends church regularly and believes in God. She does not hesitate, however, to answer the supplementary questions, perhaps because they came at the very end of the questionnaire or because they were simple direct questions. Her responses to the RAR tests are the most significant, but they give only the usual picture of a mother who is too busy or absorbed in her own life to give time and attention to the deeper phases of her daughter's life.

Cases of Substitution

There were three cases of substitution, two of which were fairly adequate. In one case a guardian seemed to take her responsibility with as much earnest purpose and ability as does the average mother. In a second case an older sister seems to have endeavored, with a little less success, to take the place of a mother in the girl's life. In the third case the mother seems to have failed to help the girl and she has turned to her father for help. Her bitterness and unhappiness are apparent throughout her responses.

Digests of the cases follow.

Case No. 119. This case was selected because the girl stated that her mother was dead but that she confided in her guardian, and we were interested in studying the substitution in relation to the normal situation. Her score on the direct-question tests was 367, or 53% of the highest possible score, and 193, or 83% of the highest score on the judgment tests, which scores place her at the average for the whole group studied. Her response as a whole is consistent, free from restraint, and quite convincing. She gave her own age as 16 years, and her guardian's age as 30 years, a disparity of ages of 14 years.

In the supplementary questions she states that her parents have higher standards than the parents of her friends, they talk over their plans before her, entertain special friends, and disapprove of her smoking. She does not know what her parents believe about God or concerning Jesus. She likes her parents' friends, but has been impertinent to her father. She has a younger sister of whom she says she is not fond. She has been jealous of her sister, has quarreled with her, and has been proud of her. She has an aunt living, and an uncle whom she admires.

Of her social life she states that: she has been to a girls' camp, goes on picnics, visits her friends, has been an officer and a committee member in the club to which she belongs, and has done some charity work. She has had a "crush" on a girl friend and on an older friend. She likes to flirt and has been in love. She has had helpful friends, and friends who have had a bad influence over her. She has had serious talks with her young and older friends, has had secrets with her young friends of which she was ashamed, and has done things of which she was ashamed.

Of herself she states that she wants to go to college, has good health, is nervous, and has been ill and badly frightened. She has tried to smoke, and has discussed smoking with her friends. She also admits that she has cheated. She likes to daydream, and she has imagined herself successful and happy, and as she hopes to be at 25 years of age. She also has imagined herself doing things she would not really do. She is especially fond of her musical friends, likes jazz, classical music, and hymns, and has been to concerts. She likes poetry and writes some. She has been to art exhibits, loves pictures, has been thrilled by lovely scenes, shocked by immodest pictures, and has been interested in "movie" stars.

Of her religious life she states that she has been to church sometimes, habitually goes to a religious school, believes in God, and that sickness is a punishment for sin. She longs to help people less fortunate than herself, prays sometimes and thinks it helps her, and has wanted to write a poem prayer. She has wondered about evolution and the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied materially. She took 86% of the opportunities to tell her guardian about her appreciations, 83% about her older friends, 77% about adult meetings and relatives, 75% about her young friends, 71% about her intense emotional experiences, 68% about young people's meetings, and her brother and sister, 67% about her daydreams, 50% about her prayers, and 43% about religious ideas. Her responses to the judgment tests show a slight differentiation. In these responses she said she told most about young people's meetings and about her appreciations, and least about her young friends.

From her responses to the supplementary questions we may conclude that at least 80% of the items in the questionnaire were real life situations to her. She thought she would have told all of the purely imaginary situations and 59% of those common to all adolescents, showing the usual effect of imagination upon the response.

Her responses to the RAR tests were so uniformly high as not to offer any clues to the actual situation. In the QYN tests her reasons for telling and for not telling her mother are more suggestive. She does not tell her mother because: "I don't like to speak of these things" (God). "I don't know how to begin." "I was afraid she wouldn't understand." "I was a coward" (about

a lie). "Perhaps I was afraid to talk over these things" (and) "I hate to start such topics." Of her guardian she wrote, "She might not think it was noble." "Perhaps she would think it wrong of me" (and) "She might disapprove." It should be noticed that no form of ridicule or punishment was mentioned. She also gave as reasons that: "I like to have dreams all to myself." "I wouldn't pray against a friend." "I don't have these occurrences." "Don't discuss God." "Because such things are too large" (and) "I don't know—can't explain."

Her reasons for telling her guardian are also significant. She wrote, "I confide trivial matters to her." "I always talk over school matters." "I just felt like talking about it casually" (and) "Just for safety" (about heaven). Of her guardian's attitude she wrote, "She would straighten it." "She helps us in such things." "She lets me do it to feel better." "She enjoys them." "She makes me better." "She wants us to be healthy" (and) "She would understand." Of their life together she wrote, "Because I enjoy life with her." "We like to talk such things in common." "We both love enjoyable music." "I like to know what annoys and puzzles her." "I'd try to help." "We always plan for the future." "We both like good times" (and) "We always try to get things for the unfortunate" (together).

The response as a whole seems to picture a remarkably wholesome substitution of guardian for mother. The girl's scores throughout compare more favorably with the average of the whole group than do either of the two other cases of substitution. The guardian does not seem to be particularly interested in religion, but the girl "enjoys life with her" which is far more important to the educational purposes of such a relationship. The girl asks her guardian about heaven "just for safety," suggesting that if any problem in religion is sufficiently important to her the girl does not hesitate long to ask about it. The absence of the rule by the rod or mere authority is to be noted. It seemed to be entirely lacking and in its place a sensitivity of the girl to the feelings and wishes of the guardian is apparent. How much this sensitivity, the age of the guardian, and her almost jolly sharing of experiences with the girl are responsible for the charm of the relationship can only be guessed. The girl's independent thinking seems to be along lines willingly yielded by her guardian, instead of being those which work at cross purposes or furtively, for the

girl wrote, "Love to talk, just natural" (to share with her guardian).

Case No. 32. This case was selected for special study because the girl stated that her mother was dead but that her older sister cared for her, thus offering a case of substitution to compare with the other studied. Her score on the direct-question tests was 265, or 38% of the highest possible score, and she scored 175, or 76% of the highest score on the judgment tests, which scores placed her in the third one fourth of the whole group. Her response as a whole is consistent, free from restraint, but not as full as could be wished, as she did not write in many reasons in the QYN tests. She gave her own age as 14 years, and did not give her sister's age.

In the supplementary questions she states that her family have higher standards than do those of her friends, that they believe in God, but she does not know what their beliefs are regarding Jesus. She has thought how unselfish her mother was. She has an older sister who cares for her, and a younger and an older brother. She is very fond of her sister, and has worried about her brothers. She has an aunt living.

Of her social life she states that she visits friends and goes on picnics, but has never been to a girls' camp nor been a member of a club. She has had a "crush" on a girl friend and on an older friend. She likes to flirt but has never been in love. She has had serious talks with her older and her younger friends, has had friends that have helped her and with whom she has had secrets of which she was ashamed, and secrets she has shared with no one else.

Of herself she states that she wants to go to college, usually has good health, but has "had a nervous breakdown." She has been ill and badly frightened. She stated that she did not like to daydream but has imagined herself as she hopes to be at maturity. She is especially fond of her musical friends, has been to concerts, and likes jazz, classical music, hymns, and poetry. She loves pictures, has been to art exhibits, and been thrilled by lovely scenes.

Of her religious life she states that she believes in God, goes to church sometimes, does not go to a religious school, and knows some Bible stories. She prays sometimes, thinks it helps her,

has heard lovely prayers, and has discussed praying. She has wondered about the nature of God, Jesus, and life after death.

In her responses to the different life situations she varied significantly. She took 77% of the opportunities to tell her sister about adult meetings, 73% to tell about her prayers and her moments of appreciation, 67% to tell about her religious ideas, 62% about young people's meetings, 60% about intense emotional experiences, 58% about relatives, 53% about brothers and sisters, and her young friends, 51% about her older friends, and 35% about her daydreams. In the judgment tests she said she told most about her daydreams, her prayers, and her moments of appreciation, and least about her intense emotions, her older friends, and her relatives.

From her responses in the supplementary tests we may conclude that at least 48% of the items in the questionnaire were real life situations to her. She thought that she would have told 51% of the purely imaginary situations, and 64% of those common to all adolescents, which facts are especially interesting in this case since she has no mother and is trying to substitute her sister's personality in her responses. It may mean that the substitution mechanism brought the whole experience nearer reality, even the purely hypothetical situations.

In sixty-five of her responses to the RAR tests she checked the items indicating full understanding and confidence; in thirteen instances she withheld all confidence, and in twelve she told the casual details only, because her sister would feel hurt, would worry, would scold, would be ashamed, would be shocked, or would think she should keep such things to herself.

She wrote in only four reasons in the QYN tests, and these are not very illuminating. She wrote, "I never would (tell) that" (a question regarding the nature of God). "She should keep it to herself" (her thrills). "Very selfish girl" (not to wait upon her mother) (and) "She shouldn't hurt mother" (referring to her feelings), from which there seems to be nothing definite to be gleaned regarding the relationship existing between her sister and herself.

The case as a whole is consistent and convincing, if not as full as could be wished. She made ten corrections, which seemed to be the result of painstaking care, as did also the notations in the text, indicating that she was substituting her sister for her mother.

It is interesting to note that she told less of the imaginary situations than of those common to all adolescents, and that her score is proportionately less than the average for the whole group studied. These facts suggest that she kept nearer reality than did the group as a whole. But it should also be noted that her daydreams are at the bottom of the list of the direct-question tests, and at the top of the list of the judgment tests. Daydreams are, perhaps, the most intimate and inarticulate of all the experiences. Seeing them objectified in a story may have made their telling seem more logical and natural, which suggests a limitation to which this form of research is subject. The confidential relationship with her sister seems to have accomplished its end, at least in part, since the girl does seem to go to her sister in times of perplexity. However, we do not know the cause of her "nervous breakdown," nor its relationship to her effort at substitution.

Case No. 260. This case was selected for special study because the girl substituted "father" for "mother" in a number of her responses. Her score on the direct-question tests was —214, or —31% of the highest possible score, and 73, or 31% of the highest score on the judgment tests, which scores placed her in the lowest 10% of the whole group studied. Two pages of the supplementary questions are missing, so that we have a very limited background of data about this girl. Her response is full, consistent, and apparently sincere. It shows marked bitterness toward her mother, and the substitution of her father as her chief counselor. She gave her own age as 15 years, and her mother's age as 52 years, a disparity of ages of 37 years, which is twelve years more than the average for the whole group studied.

In the supplementary questions which we have, she states that her parents believe in God, do not believe in Jesus, and entertain special guests. She is prouder of her father than her friends seem to be of their fathers. She has a brother she is very fond of, and an uncle whom she admires. She goes on picnics, visits friends, has been an officer in a club, and has had serious talks with her friends. She has had no "crush," does not like to flirt, and has not been in love.

She wants to go to college, has good health, has tried to smoke, and discusses it with her friends. She has imagined herself doing things she would not really do, likes jazz and poetry, has been

thrilled by lovely scenes, and is interested in "movie" stars. She goes to the synagogue habitually, believes in God, and has discussed prayer with others.

Her responses to the different life situations varied from 24% to 4%. She took 24% of the opportunities to tell her mother (or father) about her experiences with relatives, 23% to tell about her brothers and sisters, 19% about younger friends, 16% about older friends, 15% about young people's meetings, and adult meetings, 14% about religious ideas, 10% about emotional experiences, 7% about daydreams and moments of appreciation, and 4% about prayer. Her responses in the judgment tests varied nearly 50% of the scale. In these she told most about her brothers and sisters and about meetings, and least about daydreams, emotional experiences, and appreciations, all of which is consistent with her other responses.

From her responses to the supplementary questions we may conclude that at least 50% of the items in the questionnaire were real life situations to her. She thought that she would have told 13% of the purely imaginary situations, and —41% of those common to all adolescents. How many of these low scores are due to a desire for complete negation, and how many due to the mother's attitude it is impossible to say.

In the RAR tests a number of interesting things are suggested. She tells only eighteen of the seventy-seven situations, and of these she writes, between the lines of the text, either "might" understand, or "would tell Father," or she places a question mark after her response, tending to show her doubts in her own positive response. In three instances she says she tells some details, but in the rest she withholds all information because her mother would worry, laugh at her, not know, not be interested, be embarrassed, shocked, not understand (fourteen times), or was too busy (twenty-five times). It is interesting to note that she crossed out "scold" in several instances. So sweeping a negation suggests an emotional tone that ignores reality. It is probably near the truth to assume that her bitterness has somewhat biased her reactions.

In the QYN tests her only reasons for telling her mother appear to be a stand of the conscience; she wrote, "I don't care to dodge consequences." (I) "don't shirk consequences" (and) "To make my sister feel better." Certainly a pathetic comment on her mother. Her reasons for not telling her mother are more numer-

ous. She wrote, "She wouldn't be interested." "She wouldn't care to listen." "She is too busy" (twenty times) (and) "She wouldn't understand." Of her own feelings she wrote, "I don't care to tell anyone." "My own private property." "My own thoughts belong to me." "My hopes are private." "Too embarrassing." "Too proud." "Too shocked" (and) "I never ask unless I am sorely at a loss." Her experiences have apparently been very embittering, for she wrote, "Mothers don't help any." "No one is interested" (ten times). "No one to tell it to," (and, tragically, she asks) "Who cares for my society (anyway)?"

It is significant that she made nineteen corrections, which suggests a mental and emotional confusion as well as a passionate desire to express her bitterness. Apparently her mother does not scold, but she seems to use ridicule, her own bitterness, and an ignorance of her daughter that are very effective in destroying the girl's faith in her mother and her confidence in herself. In several of the other cases given special study, mention has been made of the pressure of other duties, as in the cases where the mother worked away from home, but in no other case has it seemed to exclude the girl so completely or lead to such intense feeling.

It is significant also that sixteen times she wrote, "I tell Dad everything," and that she crossed out the word "Mother" in the RAR tests, and wrote "Dad" in its place several times. She also said she was prouder of her father than her girl friends seemed to be of their fathers, that she had never thought how unselfish her mother was, and that she was not very fond of her sister. Her social life outside her home was very limited, and she admitted only one of the suggested misdemeanors. The family appears to be Jewish, since she wrote in "Synagogue" twice in the supplementary questions.

That the confidential relationship between the mother and the girl has been seriously impaired seems evident, but there is not sufficient evidence to draw any conclusions as to the underlying causes. We have no clue, for instance, as to what the mother does that makes her so busy that she cannot listen to any of her daughter's confidences. We do not know what emotional tones and reactions are involved in the girl's substitution of her father as chief confidant and counselor, and we do not know what part the older sister plays in the family life. All we have is the picture

of a girl whose deepest need has been frustrated and only partly reëstablished through substitution. As she herself wrote, "No one to tell it to.—Who cares for my society (anyway)?"

Girls of Foreign Birth or Parentage

Two cases appear to be girls who are either of foreign birth or parentage. Their high scores are especially interesting, since we frequently think of the break between the generations to be more sharply marked in immigrant families than in native ones. Digests of the cases follow.

Case No. 33. This case was selected for special study because the girl stated that her mother did not understand American history, which suggested that she might be of foreign birth or parentage. Her score on the direct-question tests was 277, or 40% of the highest possible score, and 215, or 93% of the highest score, in the judgment tests. As a whole her response is consistent, full, and free from restraint. She gives her age as 14 years and her mother's age as 40 years, a disparity of ages of 26 years, which is about the average disparity of the whole group studied.

In reply to the supplementary questions she states that her parents have higher standards than the parents of her girl friends, that they believe in God, talk over their plans and aspirations before her, and do not disapprove of her smoking. She knows of their belief regarding Jesus, likes their friends, is prouder of her father than her girl friends seem to be of their fathers, has been impertinent to her father, and has thought how unselfish her mother was. She has a younger sister of whom she is very fond and proud. The girl has worried about her sister and has quarrelled with her. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she goes on picnics, visits friends, has been an officer in the club to which she belongs, discusses smoking, and has done some charity work. She has had a "crush" on a girl friend and on an older friend, likes to flirt, and has been in love. She has had serious talks with her older and her younger friends, who have helped her. She has had friends who have had a bad influence over her, and who have cheated and been unfair. She has had secrets with them that she was ashamed of, has been in trouble at school, has acted silly at meetings, and has done things of which she was ashamed.

Of herself she states that she does not wish to go to college, has good health, and is not nervous. She has been ill and badly frightened in a disaster. She admits having cheated. She likes to daydream, and has imagined herself as successful, clever, and happy, as she hopes to be at twenty-five years of age, and as doing things she would not really do. She is especially fond of her musical friends, has been to concerts, and likes jazz, classical music, and hymns. She likes poetry and has written some. She enjoys pictures, has been to art exhibits, has been thrilled by lovely scenes, has been shocked by immodest pictures, and is interested in "movie" stars.

Of her religious life she states that she goes to church and to a religious school habitually, has wished to join the church, believes in God, and knows some Bible stories. She believes sickness is God's punishment of sin and that God answers prayer directly. She prays habitually, thinks it is helpful, has heard lovely prayers, discusses praying, and has wished to write a prayer-poem. She has wondered about evolution, the nature of the Holy Spirit, Jesus, and life after death, but not about the nature of God.

Her responses to the different life situations varied slightly. She took 69% of the opportunities to tell her mother about her intense emotional experiences, 65% of the opportunities to tell about her brother and sister, 64% about young people's meetings and relatives, 61% about her young friends, 60% about adult meetings, older friends, and her daydreams, 59% of her religious ideas, and 55% of her prayers and moments of appreciation. Her responses to the judgment tests varied very little and offered no clues to the confidential relationship that existed between mother and daughter.

From her responses to the supplementary questions we may conclude that at least 80% of the items in the questionnaire were real life situations to her. She thought that she would have told her mother 90% of the purely imaginary situations and 36% of those common to all adolescents, the difference showing the usual effect of imagination and reflection upon her responses.

Her responses to the RAR tests were so uniformly high as to offer no clues to the relationship existing between her and her mother. In the QYN tests she stated twenty-nine times that her mother "would understand and help." Her other reasons for telling her mother throw some light on the relationship. She

wrote, "I want to know her opinion." "I want her help." "I like to talk to my mother." "I like to talk over our church services." "I want to be brave also." "I want my sister to get praise from everybody." "In order to make better my sister." "I want my mother to know the good deeds I do." (and) "She should know all my feelings."

Her reasons for not telling some things to her mother are more numerous. She wrote, "She would scold." "She is not religious." "She would know anyhow." "She couldn't do anything anyway." "She would laugh." (and) "My mother doesn't understand American history." Of her own feelings she wrote, "I do it without help." "I don't bother." "I don't want her to know." "I like to keep it to myself." "I don't like to talk when dismal." "I do not want her to shame me." (and) "Because I do not want my mother to interfere." She gives as further reasons for her silence that, "We are not that religious." "I never had that feeling." (and) "I don't do it."

As a whole her response is consistent, apparently spontaneous, and quite convincing. The fact that she fell back so many times upon the familiar phrase, "she understands and helps," suggests that she may have been hampered by a lack of ease in using the English language and possibly, a lack of understanding of the situations themselves. The great difference in her scores (40% on the direct-question tests and 93% on the judgment tests) also suggests that she did not attempt to discriminate in the judgment tests but marked them all in the positive, and that she did her real thinking when she responded to the more direct questions. With so little evidence available it is impossible to outline the relationship existing between the mother and daughter. We know only that this girl turned to her mother for help in some instances, liked to talk to her mother, and thought she should have told her all her thoughts. On the other hand, we know that her mother sometimes could not help her, sometimes scolded or shamed her; and that the girl has developed independent habits of thought and judgment. However, there is no trace of bitterness nor fault finding on the part of the girl, but rather an acceptance of natural limitations which, after all, are common to all mothers.

Case No. 157. This case was selected for special study because the ungrammatical sentences suggested that the girl was of

foreign birth or parentage. Her score on the direct-question tests was 662, or 95% of the highest possible score, and 198, or 86% of the highest score, in the judgment tests, which places her in the highest 10% of the whole group studied. She did not answer the questions on the last two pages of supplementary questions, which fact greatly limits our material on her background; and after the third set, she did not write in her reasons for telling or for not telling her mother. This was probably due to time pressure, and to her own limited use of the English language. She gave her own age as 17 years and her mother's age as 36 years, a disparity of ages of 19 years, which is six years below the average of that of the group.

In the answers to the supplementary questions which she did answer she states that her parents have higher standards than the parents of her friends, that they believe in God, and that they entertain special friends. She is prouder of her father than her friends seem to be of their fathers, has thought how unselfish her mother was, likes the friends of her parents, and knows their belief in Jesus. She has an uncle whom she admires. She goes on picnics, visits friends, and has been an officer in a club. She has had friends who have had a bad influence on her, and older friends, on one of whom she has had a "crush."

Of herself she states that she has college friends but does not want to go to college herself. She has good health and is especially fond of her musical friends. She likes jazz and poetry, has been thrilled by lovely scenes, and is interested in "movie" stars. She believes in God, goes to church and to a religious school habitually, has talked about prayer, and has wondered about evolution.

Her responses to the different life situations varied slightly, all being rated exceedingly high. She took 94% of the opportunities to tell her mother about her relatives, 93% to tell of older friends, 92% to tell of younger friends, 91% to tell of young people's meetings, 90% to tell of her brother and sister, 88% to tell of adult meetings, 86% to tell of her moments of appreciation, 83% to tell of her intense emotional experiences and her prayers, and 85% to tell of her daydreams and religious ideas. Her responses to the judgment tests were too uniformly high to be of any interpretive value.

From her responses to the supplementary questions we may conclude that at least 60% of the items in the questionnaire were

real life situations to her. She thought that she would have told her mother about all of the purely imaginary situations and all of those common to all adolescents, which is consistent with her very high score but suggests that her whole response may be on the plane of the ideal, and deeply affected by the imagination of the girl rather than by her actual experiences. Or, it may be that, being undoubtedly foreign in birth or parentage, she responded as she thought properly American. She may also be unfamiliar with the techniques of modern research and its impartiality.

In her responses to the RAR test she said she withheld inner problems and experiences only eight times because her mother would not understand or would scold. In the QYN tests she gave only one reason for not telling her mother. She said, "We should not (tell) everything." Her reasons for telling her mother are as follows: "So she pardons me if needed." "I later tell all." "So she explains me what I doubt." "As to be sure and not judge Americans without knowing the truth." "Even if not necessary." "She gives me advice" (and) "She understands." Of her mother she wrote, "So she gets glad." "She would feel proud of her daughter." "She knows I am not wicked" (and) "So we work together in the problem."

She made five corrections of her responses, but these do not seem to indicate anything other than conscientious effort. The response as a whole does not give us a clear picture of the relationship that exists between mother and daughter. It is probably near the truth to say that it gives us a picture of what the girl thought was a wholesome relationship, or perhaps what she thought was the American ideal of the confidential relationship between mother and daughter. In any event this case illustrates the limitations of the questionnaire method, and the necessity of taking other life factors into account in interpreting the results.

Peculiar Aspects of the Mother-Daughter Relationship

Eight cases were selected for study because some particular part of their responses showed a significant or peculiar aspect of the mother and daughter relationship. One case was selected because of the evidence of free, independent thinking, another because the responses were characterized by cynicism, a third because the replies showed the dominance of a feeling of compulsion to confide, a fourth because of the voluminous reasons that the

girl wrote in the QYN tests, a fifth because the girl stated that she was one of a family of ten children, a sixth because the responses showed the beginnings of a break in the confidential relationship, between the writer and her mother, a seventh because the girl seemed unusually dependent upon the mother, and an eighth, because the girl used the plural form of the pronoun in place of the singular and generalized in other ways. Digests of the cases follow.

Case No. 267. This case was selected for special study because of the very interesting bits of philosophy and evidences of independent thinking with which the girl interspersed her more direct answers. Her score on the direct-question tests was 341, or 48% of the highest possible score, and 186, or 80% of the highest score, on the judgment tests, which scores place her close to the average of the whole group studied. Her response as a whole is consistent, full, and free from restraint. It shows a maturity somewhat above the other girls studied, in that she evaluates both her mother and the relationship that exists between them. She gave her age as 16 years and her mother's age as 37 years, a disparity of 21 years, which is a little below the average of the group.

In the supplementary questions she states that her parents have higher standards than the parents of her friends, that they do not believe in God, that they talk over their plans before her, entertain special friends, disapprove of her smoking, and deceive one another. Her mother has deceived her, but she has often thought how unselfish she was. She likes the friends of her parents, is prouder of her father than her friends seem to be of their fathers, has been impertinent to her father, and knows of her parents' belief in Jesus. She has an older and a younger sister and a younger brother. She is very fond of them, has been ashamed of them, worried over them, and jealous of them, has quarreled with them, and has had secrets with them that they have not shared with their mother. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she goes on picnics, visits her friends, has been an officer and committee member in a club, and has done some charity work. She has had a "crush" on a girl friend and on an older friend. She likes to flirt and has been in

love. She has had helpful friends and those who have been unfair and with whom she has had secrets she was ashamed of, and she has been in trouble at school. Her friends and she have had serious talks, and have kept one another's secrets.

Of herself she states that she wants to go to college, and she has good health but is nervous. She has been ill and badly frightened, and has been in a disaster. She has tried to smoke and discusses it with her friends. She has also cheated. She likes to daydream, and has imagined herself as successful, clever, and happy, as she hopes to be at twenty-five years of age. She has imagined herself doing things she would not really do, and has prayed that harm would come to a friend. However, she has longed to help those less fortunate than herself. She likes poetry and has written some. She is especially fond of her musical friends, goes to concerts, and likes jazz, classical music, and hymns. She loves pictures, has been to art exhibits, has been thrilled by lovely scenes and shocked by immodest pictures.

Of her religious life she states that she has never been to church but has been to a religious school, and she has wished to join a church. She believes in God, knows some Bible stories, and believes God answers prayer. She has prayed, and believes it helps one. She has heard lovely prayers, has talked about praying, and has wanted to write a prayer-poem. She has wondered about evolution and the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied materially. She took 76% of the opportunities to tell her mother about adult meetings, 72% about her prayers, her religious ideas, and her moments of appreciation, 68% about her relatives, 66% about her young friends, 64% about her brother and sister, 62% about her older friends, 60% of her daydreams, 58% of her intense emotional experiences, and 48% regarding young people's meetings. Her responses in the judgment tests showed slight differentiation. She told least about adult meetings and her young friends, and most about prayer.

From her responses to the supplementary questions we may conclude that at least 82% of the items in the questionnaire were real life situations to her. She thought that she would have told 73% of the purely imaginary situations and 47% of those common to

all adolescents, showing the usual effect of unreality upon responses of this kind.

In the RAR tests her responses show considerable hesitation in telling her mother more than casual details about things. In twenty-four instances she says she tells only the casual details because her mother bosses, scolds, cries, and prays over her, teases, makes a fuss, or preaches. But only three times does she withhold all mention of the experience, and then because her mother would scold or was too busy.

In the QYN tests her responses show not only the relation of herself and her mother, but also something of the philosophy that both have acquired. She does not tell her mother some things because, "She would preach." "Mother would say 'no' decidedly." "What can mother say about such?" (God?) (and she) "would scold me anyhow I did it." For herself she feels that she should "find out the best you can" (alone). "Do better next time." "Not speaking of myself but later aiming highly" (and) "I never forget to pray." She suggests that, "She should have asked the preacher" (about God) "She should have waited awhile" (when shocked by death). "Don't worry everyone with yourself, learn to be attractive" (and) "Some advice is good, too much advice is too commanding."

She gives forty-five reasons for telling her mother, and repeats herself only five times. Of her need she states that "She can aid me, I always need it." "They (misdemeanors) linger on my mind unsettled, she would settle it for me." "I may be constantly thinking of it." "They rest heavily on my mind." "I would be too anxious to know" (not to tell). "I like something to talk about on such days" (gloomy days). "Mother is interested in religious stories and I often get anxious to get puzzles clear." "I feel curious to know what mother would think. Sometimes I put it in the third person, making myself inconspicuous." Of the help she receives from her mother she says, "I may get better suggestions." "Mother sympathizes with me in such cases." "She can tell me interesting things." "Mother can encourage me." "She will show me how to do it." "I may get good suggestions" (and) "She would inspire me to rise as high, tell me of her desire to be equally proud." There is an element of sharing in the following reasons, "She may help along with me" (in some charity work). "Sometimes Mother brings such things up herself" (love) (and)

"Mother often has such affairs herself and I know." "I hear her telling Daddy sometimes" (discouragement). She speaks further of her mother in the following, "Mother would not resent my feelings about my future if it is good." "Mother tries to be kind of religious and likes such questions." "She would not disagree with me if it was for my future good." "Mother often has opinions she voices before me." "Mother is very humorous sometimes." "They may cheer her up." "She may improve (herself) after my improvement." "Often Mother wishes my help but hesitates to ask."

Her generalizations are illuminating. She says, "If I like the girl, I don't call her name, but just suppose." "My prayers are often answered. I don't wish for much, it would be useless." "Often they (ambitions) materialize and then I tell." "I would speak as if it was someone else and pray forgiveness." "I would ask when I had her alone." "I may just feel cranky and wish it." "I can always learn." (if they were unkind) "Then I would keep away from that person." "Mother's sympathy and encouragement would make me desirous." She further states that, "Mothers often give good advice, mine would let me plan." "She preaches but it does good." "You can get some advice, follow it later." "Suggestions are always helping." (and) "A preaching does good when not too severe."

As a whole her attitude might be summarized in her own words, "I have found she (mother) generally means what she says. And she says what she thinks correct. I admit I am not old enough. My mother married young and I feel she should tell me something." When all is said and done, expression of her mother's convictions, sincerity, immaturity, and obligation has struck on what is really the crux of our problem. How this sixteen-year-old girl chanced upon so comprehensive an analysis is hard to say. Undoubtedly much of her philosophy grew out of her close contact with her mother, who seems not to have preached or scolded enough to cut off the sympathetic contact, but to have guided it through a maze of daily problems. Much of her philosophy, too, may be due to the girl's native ability, which ability is illustrated by her comment under a question on daydreaming of future motherhood. She wrote, "according to how old you are" one should ask questions. Seven times throughout the whole response

she wrote "sometimes," and often her scores indicated that she usually held her own council, and told only that which really disturbed her or that upon which she felt she needed more light. Even then she several times mentioned using the device of "supposing" or "the third person" to make herself "inconspicuous." While every observing mother recognizes these as defenses, it is clear that they serve their purpose. It is also interesting to note that the girl took her medicine of a preaching without resentment in order that she might get the help she needed. This attitude was probably due in part to her mother's manner of approach. Even a scolding may be interesting and acceptable if given tactfully, in the right spirit. It should also be noted that the girl gives very little herself. She does not answer a need in her mother but a need in her own immaturity. She gives to get, which is the normal way.

Case No. 53. This girl was selected for special study because an element of doubt and cynicism characterized her responses. Her score on the direct-question tests was 255, or 37% of the highest possible score, and, in the judgment tests, 126, or 54% of the highest score, which scores place her in the lowest fourth of the whole group studied. Her response as a whole is consistent and free from restraint. She apparently has had some experience with her mother which has made her gravely doubt both the sincerity and the interest of mothers in their daughters. She gives her age as 15 years and her mother's age as 44 years, a disparity of ages of 29 years, which is four years more than the average of the whole group.

In answering the supplementary questions she states that her parents entertain special friends, disapprove of her smoking, and deceive one another. Her mother has deceived her, but she has often thought how unselfish her mother was. Her father does not live at home, but she is prouder of him than her girl friends seem to be of their fathers, though she admits having been impertinent to him. She does not like the friends of her parents, "don't know" whether they have higher standards than the parents of her friends, "don't know" what they believe about Jesus, nor whether they believe in God. She has a younger brother and sister of whom she is very fond and proud. She has been ashamed of them, jealous of them, and worried about them. They take

a special interest in all she does. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she has been to a girl's camp, goes on picnics, visits her friends, belongs to a club, has been an officer and a committee member, and has done some charity work. She has had a "crush" on an older friend, likes to flirt, and has been in love. She has had friends who have helped her, some who have had a bad influence over her, some who have cheated and been unfair. She has had serious talks both with her young friends and with her older friends; but she has also done things with them that she has been ashamed of, has had secrets of which she was ashamed, has acted silly and been in trouble with them at school. Their secrets she has shared with no one.

Of herself she states that she wants to go to college, that she has good health, but is nervous. She has been ill, and badly frightened in a disaster. She has cheated, and has tried smoking and discusses it with her friends. She likes to daydream and has imagined herself as successful, clever, and happy, and as she hopes to be at twenty-five years of age. She has also imagined herself doing things she would not really do. She longs to help those less fortunate than herself. She is especially fond of her musical friends, goes to concerts, plays in the school orchestra, and likes jazz, classical music, and hymns. She loves poetry and writes some. She has been to art exhibits, is very fond of pictures, has been thrilled by lovely scenes, and shocked by immodest pictures. She is interested in "movie" stars.

She habitually goes to church and to a religious school, and has wished to join the church. She believes in God "sometimes," and knows some Bible stories. She prays sometimes and thinks it helps one. She has heard lovely prayers, has discussed praying, and has wanted to write a prayer-poem. She has wondered about evolution, the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied substantially. She took: 72% of the opportunities offered to tell her mother about adult meetings she attended, 68% about her relatives and her moments of appreciation, 63% about her young friends, 61% about her older friends and her intense emotional experiences, 57% regarding young people's meetings, 51% of her day-

dreams, 48% regarding her brother and sister, 47% regarding her prayers, and 45% regarding her religious ideas. In her response to the judgment tests she said she thought she would have told most about older friends and relatives and least about her intense emotional experiences, her young friends, and her brother and sister.

From her responses to the supplementary questions we may conclude that at least 89% of the items in the questionnaire were real life situations to her. She thought that she would have told her mother only 30% of the ten purely imaginary situations, and 50% of the experiences common to all adolescents. This reaction is especially interesting, since most of the girls studied thought they would have told practically all of the imaginary situations. It is, however, consistent with her attitude of doubt and cynicism regarding all mothers.

Her responses to the RAR tests are interlined with "sometimes" and "at times," implying an element of uncertainty regarding her mother's reactions even in the situations where she thinks it wise to tell her mother all. In thirty instances she tells her mother about casual details only because her mother would scold, pretend, be fussy, boss, preach, laugh at her, be embarrassed, or because her mother was too busy or merely did not understand. In twenty-one instances she told her mother nothing because she would worry, scold, laugh, at her, not understand, or because her mother was too busy or too bitter.

She tells her mother some things because, "Mother would give good advice but hard to follow." "Would understand." "Would be glad to." "Would be pleased." "Would probably have some ideas." "Usually sympathizes." "Is interested in literature." "Might help." "Encourages me perhaps," (and) "Would like it." She summarizes as follows, "Usually tell her about it because of her encouragement, but sometimes she doesn't understand." There is an element of sharing in the following, "Mother realizes it too." "She feels just the way I do about it." "Mother always lets me ask questions when there is any kind of family row," (and) "Mother and I am wild about music," (and) "Understanding" (about dreams of motherhood).

Her reasons for not telling her mother some things are as follows: "Don't like to talk about such things." "She might not understand." "Mother would disapprove." "Might not understand,

so usually think such things out for myself." "Might tease." (and fourteen times) "She might not quite understand." There is an element of wholesome independent thinking in the following, "Don't want to tell resolves but do them." "Don't want to talk about it but want to show that I can succeed in spite of unfairness and God not being mean." "Want to go ahead and show mother that I can come up to sister's standard." The conflict between mother and daughter appears in the following, "Ashamed of it but very stubborn, so wouldn't admit it to mother, usually tell sister though." "Am ashamed and wouldn't want to worry mother." "Too disappointed and hurt." "Too disgusted with self." "Don't think it worthwhile." (and) "Am rather sensitive." Of her mother she further says, "Mother's opinions usually agree with mine and she would be annoyed if she knew such things were discussed by us children." (and) "Mother is nervous and so I have to cheer her up." Inasmuch as the mother was annoyed because her children discussed the unfairness of their young friends, it appears she was easily annoyed.

As a whole this girl's response is consistent and very full. She admits all the misdemeanors suggested in the supplementary questions, apparently gives her own name, and thinks of herself as nervous. She made ten corrections in her responses, all tending to show that she would not tell as much on second thought as at first. The break in her confidential relationship with her mother appears to have had its beginning in the nervous interaction between the mother and her children. The mother seems to have given vent to annoyance and anger with such irregularity that the girl was never sure whether she would be understood or scolded. The girl's cynicism seems to arise from this uncertainty rather than from a sustained coldness or active hostility on the part of her mother. It is to be remembered, also, that the girl thinks her mother has deceived her. This case is an excellent illustration of the effect of uncontrolled emotions and moods upon the mother-daughter relationship, and, probably, in this instance, upon the girl's whole nervous system, since she already thinks of herself as nervous and sensitive.

Case No. 163. This girl was selected for special study because of the peculiar feeling of compulsion that characterized her reasons for telling her mother. Her score on the direct-question tests

was 556, or 80% of the highest possible score, and, on the judgment tests, 226, or 98% of the highest score, which scores place her in the highest fourth of the whole group studied. Her response as a whole is somewhat inconsistent, but very full. Her reasons for telling things are limited, with a few exceptions, to an expression of an inner compulsion to tell her mother everything. This may in part be due to her age and disposition. She gives her age as 13 years and her mother's age as 40 years, a disparity of ages of 27 years, which is slightly greater than the average of the group.

In answering the supplementary questions she states that her parents have higher standards than the parents of her girl friends; that they believe in God, talk over their plans before her, disapprove of her smoking; and, regarding their being deceitful, she underlined "yes," scratched it out and then underlined "no." She likes the friends of her parents, is prouder of her father than her friends seem to be of their fathers, but she has been impertinent to him. She knows what her parents believe regarding Jesus, and has thought how unselfish her mother was. She has an older and a younger brother, of whom she is very fond. She has been proud of them, jealous of them, ashamed of them, has quarrelled with them, and has worried about them. She has an aunt and a grandmother living, and an uncle whom she admires.

Of her social life she states that she visits her girl friends, goes on picnics, belongs to a club, has been an officer and a committee member, and has done some charity work. She has had a "crush" on an older friend, does not like to flirt but has been in love (at thirteen years of age). She has done things with her friends that she was ashamed of, had secrets with them that she was ashamed of, and has been in trouble with them at school. She has had friends who had a bad influence over her and friends who have helped her. She has had serious talks with her older friends, and has had secrets with them which she has shared with no one else.

Of herself she states that she has no college friends but wants to go to college. She has been ill, and has been badly frightened in a disaster. She usually has good health but is nervous. She likes to daydream, and has imagined herself as she hopes to be at twenty-five years of age, and as successful, clever, and happy. She has also imagined herself doing things she would not really

do, has prayed for harm to come to friends, and yet has longed to help those less fortunate than herself. She likes jazz, classical music, and hymns, but has not been to concerts. She likes poetry and writes some. She loves pictures and has been to art exhibits. She has been thrilled by lovely scenes. She is much interested in "movie" stars.

Of her religious life she states that she believes in God, and knows some Bible stories, has never been to church nor to a religious school, but has wished to join a church. She believes sickness is God's punishment of sin and that God answers prayer directly. She has prayed, heard lovely prayers, wanted to write a prayer-poem, and believes prayer helps one. She has wondered about evolution, the nature of God, the Holy Spirit, Jesus, and life after death.

In her responses to the different life situations she varied slightly. She took 94% of the opportunities to tell her mother of her brother and sister, 92% of her religious ideas, 88% of her adult friends and of adult meetings, 87% of her moments of appreciation, 85% of her daydreams, 84% of her intense emotional experiences, prayers, and experiences with relatives, 83% of young people's meetings, and 74% of her young friends and their experiences. Her responses to the judgment tests were so uniformly high as to show no significant differentiation between the life situations.

From her responses to the supplementary questions we may conclude that at least 71% of the items in the questionnaire were real life situations to her. She thought she would have told her mother all of the purely imaginary situations and 81% of those common to all adolescents.

Her responses to the RAR tests are so uniformly high as to give no clue to the actual confidential relationship existing between herself and her mother. Her responses to the QYN tests give us little more than a picture of the urgency of her inner need. She wrote, "I wanted to confide in someone." "I have to confide in someone." "I did not feel like keeping it to myself." "I felt that I had to say all." "I had to." "I want to." "Something urges me to." "I feel I must." "I cannot keep it" (repeated over and over) (and) "I could not keep it" (repeated twice). Of her mother she wrote, "I can confide in Mother." "Mother encour-

ages me." (and) "I can give her my thrill." Once she wrote, "I have to find out." (and) "It would be found out" (anyway).

Her reasons for not telling her mother are few. She wrote, "I did not want to." "I was afraid." (and) "I was afraid to ask." After the third set she drew a line through each of the spaces left for the reasons. It is hard even to question why she did not write them, since she was so free in her responses to the supplementary questions that followed, unless it was that she found the length of the questionnaire too confining or too grilling for her intense temperament.

Her response as a whole is confusing. She made eleven erasures, which affected her score very little and gave no clue to her inner feelings. Her response throughout is neat and careful, and she appears to have given her own name. Her response to the supplementary questions is singularly free from restraint. She admits herself guilty of all the misdemeanors suggested, has been in love at thirteen years of age, and thinks of herself as nervous. These and her reasons for not telling her mother tend to suggest that, in spite of her inner urgency to tell, there has been a sharp break in the confidential relationship with her mother and that her score in the tests is not a good measure of the situation. Probably she is afraid to tell her mother of her misdemeanors, but is of such an intense or uncontrolled disposition that all other types of experiences are told, at least in part. She gives us so meager a picture of her mother that we can only conclude that she may understand some of her daughter's needs, since she appears to have listened to her confidences and not shut off all avenues of social intercourse, though apparently her daughter only told her things because she could not keep them to herself and had to tell someone, and not from love or common interests.

Case No. 139. This girl was chosen for special study because of her high score and her voluminous "reasons" for telling her mother of her experiences. Her score on the direct-question tests was 547, or 78% of the highest possible score, and 223, or 97% of the highest score on the judgment tests, which scores place her in the second fourth of the whole group studied. Her response as a whole is consistent, very full, and sprightly. She double underlined things that were especially interesting to her, and marked carelessly and in the positive those items which did not

strongly appeal to her. She gave her age as 16 years and her mother's age as 39 years, a disparity in ages of 23 years, which is slightly below the average of the group.

In answering the supplementary questions she states that her parents talk over their plans before her, entertain special friends, have higher standards than the parents of her girl friends, believe in God, approve of her smoking when she is of age, and that her father takes very good care of her mother. She is prouder of her father than her friends seem to be of their fathers; likes the friends of her parents; knows their beliefs regarding Jesus, and has thought how unselfish her mother was. She has a younger brother and sister of whom she is very fond and proud, and who take a special interest in her. She has never been jealous or ashamed of them, but regarding quarrelling with them, she underlined "yes," then crossed it off vigorously and underlined "no." She has an aunt living, and an uncle whom she admires.

Of her social life she states that she visits friends, goes on picnics, has been an officer and a committee member. She discusses smoking but does not smoke, and she has done some charity work. She has had a "crush" on a girl friend and on an older friend. She flirts "sometimes," and has known what she terms "puppy love." She has had serious talks with her young friends and with her older friends. Some of her friends have had a bad influence over her, and some have been unfair, but she has had secrets with them which she did not share with others. She apparently has been in no trouble at school, nor has she had helpful friends.

Of herself she states that she wants to go to college, has been ill and badly frightened; but she usually has good health and is nervous "sometimes." She longs to help those less fortunate than herself, likes to daydream and has imagined herself as successful, clever, and happy. She admits having prayed that harm would come to a friend. She is especially fond of her musical friends, has been to concerts, and likes jazz, classical music, hymns, and poetry. She loves (deeply underlined) pictures, has been to art exhibits, has been thrilled by lovely scenes, and is much interested in movie stars.

She states that she goes to church and to a religious school habitually, believes in God, has wished to join the church, and knows some Bible stories. She believes that sickness is God's

punishment of sin "sometimes," and that God does not answer prayer directly. She prays habitually, has talked to others about prayer, has heard lovely prayers, and believes praying helps one. She has wondered about the nature of God, the Holy Spirit, Jesus, evolution, and life after death.

Her responses to the different life situations varied materially. She took 89% of the opportunities to tell about experiences with relatives, 81% of the opportunities to tell about older friends and her prayer life, 80% about her religious ideas, 78% about her intense emotional experiences, 73% about her daydreams and her experiences at adult meetings, 71% of her experiences at young people's meetings, 70% about her moments of appreciation, 59% about her young friends, and 56% about her brother and her sister. Her responses in the judgment tests vary very little. She told her mother slightly less of her daydreams than of other experiences, but her scores as a whole were uniformly high.

From her responses on the supplementary questions we may conclude that at least 70% of the items in the questionnaire were real life situations to her. She thought that she would have told her mother about 90% of the ten purely imaginary situations and 90% of those common to all adolescents. This answer is unusual, as all the other girls given special study thought that they would tell many more of the imaginary situations than of those common to all adolescents. Even those having as high scores as this girl, or higher, showed a marked difference between the two types of situations. It is possible that all the situations were responded to on the level of the purely imaginary, which casts a doubt on the sincerity of the whole response. This is supported by the fact that she admitted only one of the suggested misdemeanors and that she gave no significant reasons for not telling her mother everything.

Her responses to the RAR tests are so uniformly high as to give no clues regarding the relationship between her and her mother. In the QYN tests she wrote only three reasons for not telling her mother, as follows: "I usually don't depend on Mother for such things" (friendships). "There is nothing like the sanctuary in your own heart." (and) "She'd feel hurt" (about a vocational choice). There is just a suggestion of smugness about these reasons that further supports our earlier suspicion regarding her responses.

However hesitant this girl was about telling why she did not confide in her mother, she had no lack in the quantity of reasons why she did tell her mother. In all, she gave fifty-nine reasons, repeating herself only twelve times. Of these the majority are her mother's giving her the helping hand, as follows: "She would help me," "correct this fault," "decide its fitness," "develop this trait," "carry out my resolves," "straighten my ideas," "help me to be stronger," "help me, that is, to encourage me, to see right and wrong," "because of her understanding." (and) "She'd find it interesting and help me understand." There is an element of personal discrimination and independent thinking in the following, "She'd explain why I was wrong and I'd repair my fault." "I'd see her point of view." "She would show me wherein I erred." "She'd explain right and wrong." "My mother always brightens me." "She would encourage me." "She'd probably tell me to listen to her next time." "I would get a 'sweet' lecture." The aspect of sharing with her mother enters frequently into her reasons, and is perhaps the most significant part of them. She wrote, "She would admire this as well as I." "She would agree with me." "We usually feel the same about such things." "Her thoughts would probably coincide with mine." "We both agree that this patriotic propaganda becomes boring." "Our natures are about the same." "My mother and I often discuss these problems and I gain much by doing so, as she is very clever." "She would understand perfectly" (underlined many times). "She would feel the same way about it." She also seems very sure of her mother's faith in her. She wrote, "She knows that I won't forget it again." "She trusts me to know when I have done wrong." (but) "She would probably be glad to know of what I had done if she approved of the boy friend." She adds of her mother, "She will then know her efforts are appreciated." "They (her parents) would feel encouraged." "Her opinion is worth much to me." "My mother has a good sense of fairness and vice versa." "Is just that way, always helping." "My mother has a great faculty of understanding."

Her response as a whole gives an elaborate picture of the benefits of telling mother, especially if that mother understands "perfectly," but unfortunately no mother is so constituted. It is probably true that there is an exceptionally strong tie here. The girl comes close to adoration of her mother and can predict in a meas-

ure what her mother will say and do. The girl's whole response is so consistent and full that it is to be doubted if it could be wholly on the plane of imagination. It is probably near the truth to say that the confidential relationship with her mother has been so close and of such long duration that ideal responses are closely merged with actual life, and not clearly differentiated by the girl herself, whose independent thinking has only begun to emerge from her common consciousness with her mother.

Case No. 206. This case was selected for special study because the girl stated that she had eight older sisters and one older brother. Her score on the direct-question tests was 277, or 40% of the highest possible score and 163, or 75% of the highest score on the judgment tests. These scores place her in the third fourth of the whole group studied. Her response as a whole is consistent and full, and apparently shows some relationship between the amount of confidence given by the girl and the number of responsibilities that the mother carries. This girl gave her own age as 14 years and her mother's age as "unknown."

In answering the supplementary questions she states that her parents believe in God, have higher standards of conduct than the parents of her friends, entertain special guests, approve of her smoking, and do not talk over their plans before her. She knows their belief regarding Jesus, is prouder of her father than her girl friends seem to be of their fathers, has been impertinent to him, likes the friends of her parents, and has thought how unselfish her mother was. She has eight older sisters and one older brother. She is fond of them, has worried about them, has been very proud of them, and has quarrelled with them. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she goes on picnics, visits friends, has been an officer in a club, and has done some charity work. She has had a "crush" on an older friend, likes to flirt, and has been in love. She has had serious talks with her friends, has been in trouble with them at school, has done things she was ashamed of, and has had secrets of which she was ashamed. She has had friends who have been unfair, who have cheated, and who have been a bad influence over her. She has kept their secrets inviolate.

Of herself she states that she wants to go to college, has poor

health, is nervous, and has been in a disaster. She has tried to smoke and discusses it with her friends. She likes to daydream and has imagined herself as successful, clever, and happy, and as she hopes to be at twenty-five years of age. She has also imagined herself doing things she would not really do and she longs to help those less fortunate than herself. She is especially fond of her musical friends, goes to concerts, and likes jazz, classical music, hymns, and poetry. She loves pictures, has been to art exhibits, has been thrilled by lovely scenes and shocked by immodest pictures.

Of her religious life she states that she goes to church and to a religious school habitually and has wanted to join the church. She believes in God and knows some Bible stories. She prays habitually, thinks it helps her, and has discussed prayer with others. She has wondered about evolution and the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied significantly. She took 70% of the opportunities to tell her mother about her moments of appreciation, 66% to tell her about her daydreams, 63% about her older friends and relatives, 61% about adult meetings, 60% about her young friends and their meetings, 59% about her intense emotional experiences, 58% about her brothers and sisters, 57% about her religious ideas, and 48% about her prayers. Her responses to the judgment tests varied 50% of the scale. In these she told least about her young and her older friends, and most about her religious ideas, which is to some extent a reversal of her general attitude but may be due to the types of situations given. It may seem wise to tell your mother about an imagined situation but very unwise to tell her about that situation when it is very close to reality.

From her responses to the supplementary questions we may conclude that at least 70% of the items in the questionnaire were real life situations to her. She thought that she would have told her mother 40% of the purely imaginary situations and 50% of those common to all adolescents.

Her responses in the RAR tests show a hesitancy to share inner motives and experiences with her mother. In twelve instances she thought her mother would understand but she tells her only the casual details; in twelve other instances she tells her mother only surface details because her mother would not understand,

would scold, pretend, or laugh at her; and in nine instances she withheld all information for the same reasons.

Her responses in the QYN tests are meager. She did not tell her mother because, "I didn't care to." "I wouldn't tell my mother every little thing," and she comments, "Such nonsense!" Sufficient reasons, certainly, but not very illuminating from the standpoint of our study. She did tell her mother some things because: "I like to tell her my imaginations." "I want to tell her my joy." "I felt like it." "She enjoys such experiences." She also tells that she seeks help, as follows, "I want to know her feeling toward it." "Just to find out what she would say." (and) "So I may learn."

Her response as a whole tends to give the picture of a pleasant if not intimate relationship. Many of the situations may have seemed "such nonsense" to both the girl and her mother; on the other hand, she likes to tell her mother her imaginings, which is unusual for the girls of the group given special study. It should be noted that the girl did not mention that her mother was too busy to listen to her even though she had nine other children in the home, which in this case could only have been in a small New York City apartment.

Case No. 62. This case was selected for special study because it seemed to offer a picture of a slight break in the relationship of mother and daughter under normal and convincing circumstances. The girl's score on the direct-question tests was 139, or 20% of the highest possible score, and 141, or 61% of the highest score on the judgment tests. The response is consistent and very complete. She took the assumed name of "Rio Rita," but it is impossible to say how much this choice accounts for the lack of restraint that characterizes her responses. She gave her age as 14 years, and her mother's age as 36 years, a disparity in ages of 22 years, which is slightly less than the average of the whole group studied.

In the supplementary questions she states that her parents have higher standards than the parents of her friends, that they believe in God, talk over their plans before her, and entertain special guests. She is prouder of her father than her friends seem to be of their fathers, but she has been impertinent to him. She does not know the belief of her parents regarding Jesus, but knows

that they disapprove of her smoking. She has thought how unselfish her mother was. She has a younger brother of whom she is very fond and proud. She has worried about him, been jealous of him, quarrelled with him, and had secrets with him. She has an aunt living, and an uncle whom she admires.

Of her social life she stated that she goes on picnics, visits friends, has been an officer and a committee member of the club to which she belongs, and has done some charity work. She has had a "crush" on a girl friend and on an older friend. She likes to flirt and has been in love. (Here she evidently started to write some confidence; then thought better of it and erased it.) She has had serious talks with her younger and her older friends, has done things she was ashamed of, has acted silly at meetings, and has had secrets of which she was ashamed. She has had friends who had a bad influence over her, but none who have been helpful. She has kept the secrets of her friends inviolate.

Of herself she states that she wants to go to college, has good health, and is not nervous. She has been ill and badly frightened. She likes to daydream, and has imagined herself as successful, clever, and happy, and as she hopes to be at twenty-five years of age. She has longed to help those less fortunate than herself, but has also prayed that harm would come to a friend, and has imagined herself doing things she would not really do. She is especially fond of her musical friends, plays in the school orchestra, goes to concerts, and likes jazz, classical music, and hymns. She likes poetry and writes some. She loves pictures, goes to art exhibits, and has been shocked by immodest pictures.

Of her religious life she states that she is not in the habit of going to church or to a religious school, but she has wanted to join a church. She believes in God, thinks sickness is God's punishment of sin, and knows some Bible stories. She did not answer the question as to whether she had ever prayed, but she thought prayer helpful. She has discussed it, has heard lovely prayers, and has wanted to write a prayer-poem. She has wondered about evolution, and the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied materially. She took 59% of the opportunities to tell her mother about her young friends, 58% to tell her about adult meetings, 55% about young people's meetings and about her brother

and sister (imagining she had one), 51% of her moments of appreciation, 50% of her intense emotional experiences, 47% regarding her older friends, 45% regarding her daydreams, 41% regarding relatives, 38% regarding her religious ideas, and 32% regarding her prayer life. Her responses in the judgment tests varied 33%, which fact shows that she has an unusual amount of discrimination for one of the group given special study. She told her mother most about her brother and sister and older friends, and least about adult meetings, young people's meetings, prayer, and her young friends.

From her responses to the supplementary questions we may conclude that at least 75% of the items in the questionnaire were real life situations to her. She thought that she would have told her mother 48% of the purely imaginary situations and 36% of those common to all adolescents. This ratio is also unusual, and tends to imply that her response even to imaginary situations is affected as much by reality as by her ideals.

Her response to the RAR tests is characterized by restraint. In thirty-one instances she told her mother everything, but added a "might" to a number of reasons for telling her mother. In twenty-nine instances she thought her mother might understand her difficulty but she told her only casual details. In nineteen instances she told her mother only the surface details because her mother would not understand, would scold, be shocked, laugh at her, or be ashamed; however, she withheld all information of an experience in only three instances, and then she did so because her mother would be shocked or would worry about her.

In the QYN tests she expresses herself freely. Of the urgency of her desire to tell things to her mother she wrote, "Such things I can't keep to myself." "I want my mother to know of my new resolutions." "I like to talk about religion." "I would want my sister to know how I felt about her." "I like to talk about happiness." "I want my mother to help me" (and) "I can't keep a secret like that." Of her doubts and about her mother she wrote, "My mother might be able to settle my doubts." "She might give me an idea." "She might explain everything." "She could help me" (if she would). "I think my mother would explain things to me." "She might help me help others." (and) "My mother might inspire me more." She spoke with more assurance when she wrote, "My mother understands." "My mother

encourages." "She would be glad." "She would advise me." But these sound rather feeble among her more numerous doubts.

Her reasons for not telling her mother some things clarify the picture of the relationship between them. In thirteen instances she thinks that her mother "mightn't understand such things." But in other instances she wrote, "I knew my mother wouldn't understand; I'd rather not say anything." "My mother wouldn't tell me." "My mother would scold." "Maybe I wouldn't be able to do them" (carry out aspirations). "My mother would be shocked." (and) "She will preach." Of her independent thinking she wrote, "I just straighten things out myself." "I wouldn't do it again." "I would try to amend it." "I try to do better next time." "A secret like that I keep to myself." "When I see it is wrong, I don't do it." "A lovely picture just inspires me for the moment." "Maybe later I might have better judgment." (and) "I keep dreams to myself." She attempts her own analysis of the situation in the following: "She might confuse me more." "She scolds and then soothes my feelings." "If my mother would sympathize, that would make me stronger." (and) "I used to take violin lessons and I like to hear people play, but I don't like to play myself and my mother would mention it." This last seems to be an excellent illustration of a broken thread of confidence due to a tactless handling of a situation, a lack of sensitivity to the girl's feelings, and use of a past experience as a weapon. The result is a closed door and an avenue of self-expression and of shared enjoyment shut off. Whether a detour is ever found depends upon the urgency of the girl's own desire and the circumstances surrounding her.

The response, as a whole, seems to picture a case of broken threads of social intercourse due to lack of faith in the mother's knowledge and ability to think clearly, and to the variability in the mother's moods and insight into her daughter's problems.

Case No. 234. This case was selected for special study because the girl seemed to be unusually dependent upon her mother. Her score on the direct-question tests was 643, or 96% of the highest possible score, and 228, or 98% of the highest score, on the judgment tests, which scores place her in the highest 10% of the whole group studied. The first page of the supplementary questions was missing, and she did not answer questions on the last

two pages, so that we have very little of her background. She gave her own age as 13 years and wrote, "I do not know," in the place of her mother's age.

In the answers to the supplementary questions which we have, she states that she is prouder of her father than her friends are of their fathers, that she has been impertinent to her father, has thought how unselfish her mother was, and has been worried about her sister. She goes on picnics, has serious talks with her younger friends, and has had a "crush" on an older friend. She has imagined herself doing things that she would not really do, has been thrilled by lovely scenes, and is interested in "movie" stars. She goes to a religious school habitually, and has wished to join a church.

Her responses to the different life situations varied from 92% to 69%. She took 92% of the opportunities to tell her mother about her prayer life, 91% to tell her about the young people's meetings, her daydreams, and her intense emotional experiences, 90% regarding adult meetings, 89% regarding her older and younger friends, her religious ideas, and her brother and sister, 87% about her relatives, and 69% of her moments of appreciation. Her responses to the judgment tests did not differentiate between life situations, being uniformly high.

From her responses to the supplementary questions we may hazard a guess that about 87% of the items in the questionnaire were real situations to her. She thought that she would have told her mother all of the purely imaginary situations and all of those common to all adolescents. This reply is not usual, as most of the cases studied in detail told about half as many of the experiences common to all adolescents as of the purely imaginary situations.

Her responses to the RAR tests were too uniformly high to offer any clues to the existing confidential relationship between her and her mother. In the QYN tests she gives no reasons why she did not tell her mother, and she did not react to a number of the situations. Her reasons for telling her mother are, however, indicative of the relationship existing between them. She wrote, "I tell my mother everything because I always have and I do not know what I would do if I didn't tell my mother." "I always think it best to tell because Mother always understands things and makes them clear to me." "Mother always helps me."

"Mother tells me what is right." "I think I get a clearer and better understanding from my mother." "I know Mother understands things" (repeated twenty-three times). "Mother explains things to me when I tell her and so very often helps me." "Mother untangles such difficulties for me." "Mother would teach me to make amends and she always shows me what is right." Such omniscience on the mother's part is very impressive, if of doubtful reality.

Of her own need this girl wrote, "Because I feel relieved after I tell my mother." (and) "If I don't I feel troubled." Of her mother she wrote, "I know my mother would be much happier if I tell her I am trying to overcome my faults." "Mother would be glad also if I told her I felt happy." (and) "She would be glad to have me do so." Fragmentary as these are they indicate in some measure the intimacy and extent of the relationship between the girl and her mother.

If her response as a whole is consistent, it also expresses as much of the girl's attitudes and habits by its omissions as by the active responses. In summary, the girl does not know her mother's age; she tells her mother most of her inner life such as prayers, daydreams, and intense emotional experiences, and least regarding external experiences, which depend upon others for their reality; she does not react to some of the situations for no apparent reason; her negations and her reservations of information are small in the amount told rather than a complete withholding of an experience; she has apparently implicit faith in her mother's knowledge and understanding; and she gives one the impression of complete humble obedience.

Such a response suggests several things of real significance to the study of the confidential relationship between mothers and daughters. First, it suggests the potency of early, well-established habits; second, it indicates the care with which a response of this kind should be interpreted. To understand the relationship of this girl to her mother one must take into account the fact that such utter dependence as she shows precludes the possibility of any active negation, explains why the girl could not bring herself to react to certain situations, which may have been too contradictory to her dependence, too painful, or too real. The best she could do, apparently, was to indicate that she withheld some inner feelings from her mother and to do even this was

probably difficult for her, as each of her six erasures seems to indicate. Third, the response gives us some picture of the bewilderment and loneliness that such dependence creates in a girl, where there is little or no experience of independent thinking, nor bases for judgment for action. Fourth, it suggests the significance of the confessional aspect in the confidential relationship and the tendency toward shifting the responsibility for one's acts to another. The hazard to moral growth and independent living in so dependent a relation as this girl's to her mother is without doubt as insidious as it is unrecognized, and as potent as it is successful.

Case No. 125. This case was selected for study because the girl used "we—our—and us" instead of the first person singular, seemed to be answering a demand on the part of her mother, and apparently had the ability to foretell exactly what her mother would say or do under each type of situation. Her score on the direct-question tests was 604, or 87% of the highest possible score; and on the judgment tests, 217, or 94% of the highest score. Her response as a whole was consistent, but not entirely free from restraint nor indicative of underlying causes. She did not answer a number of the questions asked and gave no reasons why she did not tell things to her mother. She gave her age as 14 years her mother's age as 38 years, a disparity of ages of 24 years, which is about the average of the group.

In answering the supplementary questions she states that her parents have a higher standard of conduct than the parents of her friends, that they believe in God, talk over their plans before her, and disapprove of her smoking. She likes the friends of her parents, is prouder of her father than her friends seem to be of their fathers, has been impertinent to him, and has thought how unselfish her mother was. She has an older sister and brother of whom she is very fond. She has been jealous of them and worried about them. She has an aunt living, an uncle whom she admires, and a grandmother living near-by.

Of her social life she states that she goes on picnics, visits her friends, and has done some charity work; but she belongs to no club. She likes to flirt and has had a "crush" on a girl friend and one on an older friend. She has had friends who were helpful, those who had a bad influence on her, and those who have been unfair. She has had serious talks with both her young

friends and her older friends, has had secrets with them, and has done things of which she was ashamed.

Of herself she states that she has college friends but does not want to go to college herself. She has good health and is not nervous, but has been ill and badly frightened. She admits having cheated. She discusses smoking but has not tried to smoke. She likes to daydream, and has imagined herself as successful, clever, and happy, as she hopes to be at twenty-five years of age, and as doing things she would not really do. She longs to help those less fortunate than herself. She is especially fond of her musical friends, has been to concerts, and likes jazz, classical music, hymns, and poetry. She is fond of pictures, has been to art exhibits, has been thrilled by lovely scenes and shocked by immodest pictures. She is also interested in "movie" stars.

Of her religious life she states that she has never been to church or to a religious school; but she believes in God and has wanted to join a church. She knows some Bible stories, and believes sickness is God's punishment of sin. She prays habitually and thinks it helpful. She has heard lovely prayers and discussed praying. She has wondered about the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations vary slightly. She took 95% of the opportunities to tell her mother about young people's meetings, 92% of the opportunities to tell about her prayers, 89% about her older friends, her brother and sister, her intense emotional experiences and her moments of appreciation, 87% about adult meetings, relatives, her experiences with her young friends, and her religious ideas, and 83% about her daydreams. Her responses to the judgment tests show no differentiation between life situations, being uniformly high in score.

From her responses in the supplementary questions we may conclude that at least 67% of the items in the questionnaire were real life situations to her. She thought that she would have told all of the purely imaginary situations and all of those common to all adolescents. This response is unusual for the girls of the group under special study. The majority thought they would have told about half as much of the experiences common to all adolescents as of purely imaginary situations, even when the score was as high as the present one.

This girl's responses to the RAR tests are so high as not to be

of value to us in discerning underlying causes. She gave no reasons in the QYN tests for not telling her mother anything. Her first reason for telling her mother about an experience sets the stage for those that follow. She wrote, "Mothers understand and are an inspiration and help." In all, she wrote forty-six reasons for telling one's mother everything, and repeated herself only twelve times. She wrote, "Mother can make it clear to us about right from wrong and help us be better men and women for the coming generation," "and inspire you about God." "Mother will encourage you to overcome a fault," "can help us accomplish our purpose," "and inspire us in our undertakings." "Mothers understand and help you to understand life problems even where beliefs differ." "Mother can help us change our point of view," "advise us in difficult problems," "settle our difficulties in life by explaining them to us," "teach me to respect other people," "explain why this thing was done and what should be done," "help us to think of other and unfortunate people, other than ourselves," (and) "give us good ideas."

Of her mother's needs she wrote, "Mother wants to hear about the nicer things of life, too, and help you to appreciate it." "Mother will benefit by the example" (of an inspiring talk). "To make mother feel good for she likes to see us happy," "and to make her happy." "Mother likes to hear the good merits of people as well as the bad." "Mother wants to share our pleasures." (and) "Mother is a good adviser and we should always confide in her about our problems." Some of her prophecies are diverting, if irrelevant to the question asked, and portray a smugness and complacency that are quite remarkable in one so young. She wrote, "Mother can make it clear to us what people go there (heaven) and so we will strive to be good." "Mother will explain that it is Fate, not God who is punishing them" (a family in great need). "Mother will explain that life is too short and I should make it worthwhile." "She will explain that only hard work pays," (and) "will lead us along the right road of life." Almost her only suggestion of sharing with her mother is also most complacent; she says, "Mother and I both voice our opinion and come to the right conclusion."

Her response as a whole is consistent, but it is to be doubted if it is anything more than a sustained effort to express an ideal. Several things suggest this interpretation. First she did not react

to a number of situations which seemed to be too real to be reacted to from the plane of her ideal or were too painful (a number carry a feeling of shame and regret). For instance, she did not answer questions about some situations regarding Jesus or death or sin; second, she used the plural form of the pronoun instead of the singular (except in two instances), which placed the whole experience on an impersonal plane, where apparently she could more easily keep it on the level of her ideal; third, she declined to give any reasons for not telling her mother things, which would appear to be because of insincerity or too painful for her to accomplish; fourth, her responses to questions on the situations common to all adolescents were equal to her responses to those on the imaginary situations; fifth, the underlying note of obligation on her part appears to be more of a "rationalization" or justification than a compelling inner urge; and, sixth, her prophecies bear so clearly the marks of self-satisfaction and complacency that it is hard to associate them with reality. However, she does give us her idea of what the confidential relationship should be, and this ideal must have been based on some sort of experience with her mother, to be so complete.

Cases With Reports on the Mother-Daughter Relationship

On seven cases it was possible to get a report regarding the actual confidential relationship between the girl and her mother. The number is too small to draw any conclusions regarding the effectiveness of the questionnaire in measuring the confidential relationship. In three instances there is complete agreement between the opinion of the person who reported on the relation of a girl and her mother, and the girl's response. In three others the agreement is less complete but not contradictory; and in case No. 146, on which the opinion of the reporter differs from the girl's response, the response indicates inconsistency. Digests of the cases follow.

Case No. 158. This case was selected because three people who knew the girl and her mother reported that the confidential relationship existing between them was very meager. The study of the girl's response verified their statement. Her score in the direct-question tests was 60, or 9% of the highest possible score, and 46, or 20% of the highest score, in the judgment tests, which scores

placed her in the lowest fourth of the whole group studied. Her response is consistent, full, and apparently free from restraint. It seems careful and sincere. She gave her own age as 17 years and her mother's age as 39 years, a disparity of ages of 22 years, which is slightly below the average of the group.

In answering the supplementary questions she states that her parents have higher standards than the parents of her girl friends, they believe in God, entertain special friends, talk over their plans and aspirations before her, disapprove of her smoking, deceive one another, and have deceived her. She likes their friends, is prouder of her father than her friends seem to be of their fathers, has been impertinent to him, does not know his belief regarding Jesus, and has thought how unselfish her mother was. She has an older sister of whom she is very fond; but she has quarreled with her, been jealous of her, worried about her, been ashamed of her, proud of her, and has had secrets with her. She has an aunt and some cousins living near-by.

Of her social life she states that she visits friends, goes on picnics, and has been an officer and a committee member in the clubs to which she belongs. She has had a "crush" on an older girl, has been in love, and likes to flirt. She has had friends who had a good influence over her, and those who have had a bad influence. She has had serious talks with both her young friends and her older friends. With them she has been in trouble at school, has done things that she was ashamed of, has had secrets she was ashamed of, and has acted silly. She has shared their secrets with no one else.

Of herself she states that she wants to go to college, has been ill, and does not generally have good health. She has been badly frightened but is not nervous. She has tried smoking and discussed it with her friends. She has cheated in a contest. She likes to daydream and has imagined herself doing things she would not really do, as being successful, clever, and happy, and as she hopes to be at maturity. She has prayed for harm to come to a friend, and has longed to help those less fortunate than herself. She likes poetry and writes some. She is especially fond of her musical friends, has been to concerts, and likes jazz, classical music, and hymns. She is very fond of pictures, has been to art exhibits, has been thrilled by lovely scenes, and is interested in "movie" stars.

Of her religious life she states that she has been to church and to a religious school, but does not go habitually. She has wished to join the church, believes in God, and knows some Bible stories. She prays sometimes but does not think it helps her, she has heard lovely prayers, and has discussed praying. She has wondered about evolution, the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied significantly. She took 48% of the opportunities to tell about her brother and sister and her young friends, 46% of the opportunities to tell about her relatives and intense emotional experiences, 42% about adult meetings, 41% about her moments of appreciation, 39% about her religious ideas, 36% about her daydreams, 35% about young people's meetings, 33% about older friends, and 18% about prayer. Her responses in judgment tests varied 53% of the scale. She thought that she would have told her mother most about religious ideas and relatives and least about her daydreams and prayers. It is to be noted that in the more imaginative situations she thought she would have told her mother more of her religious ideas than of other things.

From her responses to the supplementary questions we may conclude that at least 80% of the items in the questionnaire were real life situations to her. Of the purely imaginary situations she thought she would have told her mother only 7% and that she would have told her none of the experiences common to all adolescents, tending to show the same ratio between responses to imaginary situations as to those nearer reality.

In the RAR tests she thought that she would have told her mother all of nineteen of the situations, something of fourteen of the situations, and nothing of forty-two of the situations because her mother would not have understood, eleven times would have scolded, fourteen times would have been too busy, twenty-one times would have laughed at her, been shocked, embarrassed, or would have preached.

In the QYN tests she gave thirty-three reasons why she would have told her mother and forty-three reasons why she would not have told her mother. Eight of her reasons for telling her mother were because of the help she could receive. She wrote, "She helps me solve the problem." "She sympathizes." "She helps me aid

them" (the poor). (and) "She is very helpful in answering questions." Eight other reasons concerned her mother's reactions as follows: "She is amused." "She is pleased." "She likes to be flattered." "She is impressed." "She believes in great tolerance." "She is always very pleased." (and) "She is very appreciative." There is a distinct element of sharing, in the following reasons, "She wonders, too." "She is interested, too." "She is proud, too." "She discusses it with me." "She is interested and discusses it with me." "She appreciates my point." "She feels proud with me." (and) "She understands."

Of her reasons for not telling her mother some things the following were the most often given, "She would only scold." "She'd be angry." "She would not be tolerant." (and) "She'd think badly of the boy." Of her mother's not understanding she wrote, "She doesn't seem to understand." "I don't think she would be enough interested." "She wouldn't understand." (and) "It wouldn't be interesting for her." She did not tell sometimes in self-defense because, "She'd make me study more." "She'd keep me in nights." "She'd keep me to it." (and) "She'd nag." Also of her mother she wrote, "She's too busy." "She can see for herself." "I don't want to bother her." (and) "She has enough to bear." Of her own independent thinking we get only a few glimpses. She wrote, "It is too much within oneself" (to be told). "I'm old enough to know my own mind." "It's rather personal." "It embarrasses me to speak of it." (and) "It is too personal."

Her response as a whole tends to verify the judgment of those who knew her; apparently the confidential relationship existing between the girl and her mother is very meager, largely due to the attitude of her mother and the pressure of other duties. The girl herself seems to have evolved some criteria of judging whether to tell her mother and why. These are expressed simply, even in general terms, and are in no way hampered by self-defense. Apparently she expects help only in certain definite areas of thought and activity, and does not feel either chagrined or hurt that limitations exist in her relationship to her mother. It is possible that she is unaware of an unsatisfied need. It is, after all, still an open question, perhaps a strictly individual question, as to just how full any confidential relationship should be.

Case No. 203. This case was selected for special study because three people who knew the family stated that the confidential relationship between the girl and her mother was very limited. The girl's score on the questionnaire bears out their opinion. Her score on the direct-question tests was —29, or —4% of the highest score, and 113, or 49% of the highest score on the judgments tests, which scores placed her in the lowest 10% of the whole group. Her response as a whole is consistent, free from restraint, and very full. It is apparently sincere and not influenced by an intense emotional state. She gave her age as 16 years and her mother's age as 39 years, a disparity of ages of 23 years, which is only slightly below the average of the group.

In answering the supplementary questions she states that her parents believe in God, entertain special friends, talk over their plans and aspirations before her, and approve of her smoking. She likes their friends, does not know their belief regarding Jesus, has been impertinent to her father, and has thought how unselfish her mother was. Her mother has deceived her. She has a younger sister of whom she is very fond. She has worried about her, been jealous of her, and has had secrets with her that they did not share with their mother. She has an aunt and a grandmother living near-by.

Of her social life she states that she visits friends, goes on picnics, has been a short time at a girl's camp, and has been an officer and on a committee in the club to which she belongs. She has had a "crush" on a girl friend, likes to flirt, and has been in love. She has had friends who had a bad influence, but none who have helped her though she has had serious talks with both young and older friends. She has acted silly, has been in trouble at school, and has cheated in company with her friends.

Of herself she states that she knows college girls but does not want to go to college, has been ill but usually has good health. She has been badly frightened but is not nervous. She has tried smoking and has discussed it with her friends. She likes to day-dream and has imagined herself doing things she would not really do, and as successful, clever, and happy. She has prayed that harm would come to a friend, and has longed to help those less fortunate than herself. She plays in the school orchestra, has been to concerts, is especially fond of her musical friends, and likes jazz and some hymns. She is fond of poetry and pictures,

has been to art exhibits, has been thrilled by lovely scenes, and is interested in "movie" stars.

Of her religious life she states that she has been to a church and to a religious school, but does not go habitually. She does not believe in God, never prays, does not believe prayer helps one, and she knows some Bible stories. She has wondered about evolution, the Holy Spirit, and life after death, but not of the nature of God or Jesus.

Her responses to the different life situations vary materially. She took 46% of the opportunities to tell her mother about adult meetings, 42% of the opportunities to tell about relatives, 41% about young and older friends, 37% about her brother and sister and her intense emotional experiences, 35% about young people's meetings, 31% about her moments of appreciation, 27% about her religious ideas, 7% about her daydreams, and 8% about prayer. Her responses in the judgments tests varied 43% of the scale. She told her mother most regarding her older friends and her religious ideas, and least regarding her sister and her daydreams. It is interesting to note that where the sense of reality was diminished in the judgment type of test she thought she would have told much more of her religious ideas than otherwise.

From her responses in the supplementary questions we may conclude that at least 60% of the items in the questionnaire were real life situations for her. Of the purely imaginary situations she thought that she would have told 26% to her mother, and 18% of the experiences common to all adolescents, these figures showing the usual ratio of imaginary situations to those nearer reality.

In her responses to the RAR tests she thought she would have told her mother everything in forty-five instances, would have told her casual details in eight instances, and would have withheld all mention of the experience in twenty-three instances, because her mother would not have understood, was too busy, would have scolded, preached, or been shocked or embarrassed.

In the QYN tests she wrote forty-eight reasons for not telling her mother and twenty-seven for telling her mother. Among her reasons for not telling her mother were fifteen instances of lack of understanding on her mother's part. In fourteen instances she wrote, "She wouldn't be interested"; and in nine instances she wrote, "She would scold" or "She would make me do it." Her fear of ridicule comes out in the following, "She'd only laugh."

"She would give me medicine." "She would think me silly." Of nagging she wrote, "She would remind me of other times." "She would expect too much." "Because I might change my mind and she would keep reminding me of it." Of her independent thinking she wrote, "It is a personal matter." "No one else would be interested." "It is usually a mood and I get over it soon." (and) "She wouldn't understand and that mood never lasts long."

Of her reasons for telling her mother things, twelve are to get help. She wrote, "She would help—help me plan." "She might think of a plan to help me make amends." "She could help." "She might be able to give me some helpful hints." "She might (or would) explain." "She might be able to help me be brave." "She could tell me what to do next." In eight instances she wrote, "She would understand." In five instances she was thinking about her mother; she wrote, "She would like to know my point of view." "To find out her point of view." "So she'll understand." (and) "Make her happy."

As a whole, her response seems to show inadequacy in the confidential relationship between herself and her mother rather than any hostility. She made only four corrections in her responses, admitted that she had done most of the misdemeanors suggested in the supplementary questions, and gave her reasons without hesitation. The crux of the situation seems to lie in the mother's lack of interest and understanding not in the girl's emotional reactions, although these are not entirely lacking. We have only one clue to the mother's lack of interest—in the girl's repeated mention in the RAR tests of her mother's being "too busy." However, she does not mention this in her written reasons, which tends to indicate that the pressure of her mother's other duties has not deeply impressed her. The girl offers no judgment of her mother's ability, nor does she mention any sharing of experiences with her or a mutual respect. On the other hand, she does apparently get help from her mother in specific instances that, while limited, seem to leave no aching need unsatisfied.

Case No. 301. This case was chosen for special study because three people who knew the girl and her mother reported that the confidential relationship between the girl and her mother was unusually strong and free from restraints. The study of the case confirms their judgments. Her score on the direct question tests

was 502, or 72% of the highest possible score, and 225, or 97% of the highest score, on the judgment tests, which scores placed her in the second one fourth of the whole group. Her response as a whole was consistent, full, and free from restraint. She made thirteen corrections, apparently in the cause of accuracy, but her response showed no hesitancy or emotional conflict. She gave her own age as 16 years and her mother's age as 40 years, a disparity of ages of 24 years, which is approximately the average of the group.

In answering the supplementary questions she states that her parents have higher standards than the parents of her girl friends, that they believe in God, entertain special friends, discuss their plans and aspirations before her, and disapprove of her smoking. She likes their friends, is prouder of her father than her friends are of their fathers, but has been impertinent to him. She does not know the beliefs of her parents regarding Jesus, and she has often thought how unselfish her mother was. She is an only child, and has a grandmother and an uncle living near-by.

Of her social life she states that she has been to a girl's camp, has visited friends, has gone on picnics, and has been an officer and a committee member in the clubs to which she has belonged. She flirts "to some extent," has been in love or "thought so then," but has had no "crush." She has had friends who have been helpful and those who have exerted a bad influence over her. Some of her friends have cheated and been unfair, and some have been much older than herself. She has had serious talks with both her young and her more mature friends, has done things with them of which she was ashamed, has been in trouble at school, and has had secrets with her friends that she has shared with no one else.

Of herself she states that she wants to go to college, has good health, has been ill and badly frightened, but is not nervous. She has tried smoking and has discussed it with her friends. She likes to daydream, and has imagined herself doing things she would not really do, as successful, clever, and happy, and as she hopes to be at twenty-five years of age. She has longed to help those less fortunate than herself. She plays in the school orchestra, goes to concerts, is especially fond of her musical friends, and likes jazz, classical music, and hymns. She also likes poetry and

writes some. She goes to art exhibits, loves pictures, has been thrilled by lovely scenes and shocked by immodest pictures.

Of her religious life she states that she goes to church and to a religious school habitually, and that she has wished to join the church. She believes in God, and knows some Bible stories. She prays sometimes, has discussed prayer and thinks it helps her, has heard lovely prayers, and has wished to write a prayer-poem. She has wondered about evolution and the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied slightly. She took 88% of the opportunities to tell her mother about experience with relatives, 87% of the opportunities to tell about young people's meetings, 86% about young friends, 83% about her moments of appreciations, 82% about her religious ideas, 79% about her intense emotional experiences, 75% about her older friends, 74% about adult meetings, her brother and sister, and her prayers, and 70% about her daydreams. Her responses to the judgment tests were so uniformly high as to offer no significant differences.

From her responses to the supplementary questions we may conclude that at least 71% of the items in the questionnaire were real life situations to her. She thought that she would have told all of the purely imaginary situations to her mother and 63% of those common to all adolescents, which percentages indicate the usual effect of imagination upon this type of response. This is further brought out by her uniformly high score in the RAR tests, which tend to picture imaginary situations rather than the actual happenings in the girl's life.

In the QYN tests she wrote seven reasons for not telling her mother and seventy for telling her mother. They are very suggestive of the type of "foundation" habits which result in almost unconscious types of reactions. They do not appear to be emotional reasons but are suffused with a faith which is strong enough to permit of passing judgments upon the mother and upon the confidential relationship itself. So complete is the understanding between this girl and her mother that it would appear, at first, that little of actual significance was retained in the girl's own individuality. However, in three ways she does apparently show independent thinking; she judges her mother's ability, she knows what she wants from the relationship, and she defines several

fields of thought and activity that she thinks should not be shared with her mother. It is an open question whether these are adequate for normal development at her age.

As to what she wants from her mother she wrote, "To get advice." "To find out her point of view." "To get straightened out." "She would suggest something." "She would coöperate in making it easy for me to study harder." "She might find a way to let me do it." "She can help me to find the good." "She keeps me from being intolerant." "She would calm me down." "She would provide someone (for me) to help." "She probably would find a way to help." (and, nine times) "She would help me, too." Her judgments on the worth of her mother's contributions are interesting. She wrote: "She usually says something worthwhile." "Her advice would be good." "She always has good ideas." "She usually can give me a sensible answer." "She probably can help me." "She usually thinks of some pleasant aspect." "She is sympathetic about my problems." "She usually is more sympathetic than the teacher." "She is sympathetic about overcoming my faults because I have many."

Of her mother's actual responses she wrote: "She is always interested in my interests." "Mother would be glad to know that I appreciated my sister." "She likes to know that I am happy." "She would be glad to know that I am appreciative of the fineness of others." "It would please her to know that I feel that way." "She would be pleased, gratified." "She would understand." "She enjoys many of the things that please me." "She gets a thrill out of music too." (and) "She appreciates my opinions." The following suggest the "confessional": "It would be worse to keep still and have conscience prick." "To stop conscience pangs." "To get it off my chest." (and) "My conscience is still alive." Of her independent thinking we get a clue in the following: "I like to share my plans, sometimes." "I like to give other people their due." "I don't believe in secret societies, anyhow." "I want her to know that I don't shirk." "Why not?" (tell). (and) "I would talk about that to anybody who would listen to me."

Her reasons for not telling her mother are very suggestive. She wrote: "I feel that prayer is just between God and myself." "I feel that actual religious experiences are sacred to oneself." "I dislike passing on gossip of any kind." "I am terribly proud

and hate to apologize." "I should speak to my sister first." "Depending on how she (her mother) was feeling." (and) "I can't help feeling that love is sacred to the two parties." These reasons, because of their nature, their number, and their clarity, suggest that they have been well thought out, even fought for, and that they are a type of retreat of the personality from too complete a sharing. It is to be noted also that all of these reasons are based on the type of thought or activity, and not on some reaction of the mother (except in the one instance of the mother's mental depression, when the girl wrote, "depending on her mood"). Her mother's scoldings, preachments, dictation of action, naggings, teasings, and ridicule are entirely absent from her responses. In no other case under special study were such reactions of the mother absent. How much this absence affected the amount of confidence given cannot even be guessed on so little evidence, nor can we say what effect being an only child had upon the situation; yet in this case these two conditions do appear to bear some relation both to the amount of confidence given by the girl and to the spontaneous quality that characterizes her responses.

The whole response might be summarized as indicating that the mother understood her daughter's problems, sympathized with her objectives, made opportunities for her self-expression, advised, suggested, and explained things; but she did not dictate the girl's actions, did not curtail the flow of confidence by any annoying or hindering emotional reaction in herself, and did not obtrude herself to the point of sharing greatly the girl's own life and experiences.

Case No. 150. This case was selected for special study because three people who knew the family agreed that the confidential relationship between mother and daughter was wholesome and apparently satisfied the needs of the daughter. The girl's score on the direct-question tests was 252, or 36% of the highest possible score, and 185, or 80% of the highest score, in the judgment tests, which scores placed her in the third fourth of the whole group studied. Her response as a whole is painstaking, consistent, and free from restraint. She gave her own age as 16 years and her mother's age as 41 years, a disparity of ages of 25 years, which is the average of the whole group studied.

In answering the supplementary questions she states that her

parents believe in God, talk over their plans and aspirations before her, and approve of her smoking. She likes their friends, does not know what their belief is regarding Jesus, has been impertinent to her father, and has thought how unselfish her mother was. She is an only child, and has a grandmother and an uncle living near-by.

Of her social life she states that she goes on picnics, visits friends, has been to a girl's camp, has been an officer and a committee member in the club to which she belongs, and has done some charity work. She does not like to flirt, has never been in love, and has had no "crush." She has had friends who were helpful, those who had a bad influence over her, those who have cheated or were unfair, and some who were much older than herself. She has done things with friends of which she was ashamed, has been in trouble at school, has had secrets and serious talks with friends.

Of herself she states that she wants to go to college, has good health, has been ill and in a disaster, but is not nervous. She has cheated, tried smoking, and discussed it with her friends. She likes to daydream, and has imagined herself doing things she would not really do, as successful, clever, and happy, and as she hopes to be at maturity. She has longed to help those less fortunate than herself. She has been to concerts and likes jazz, classical music, and hymns. She has been to art exhibits, has been thrilled by lovely scenes, and is much interested in "movie" stars.

Of her religious life she states that she goes to church and to a religious school habitually, and has wished to join the church. She believes in God and that He answers prayer directly. She knows some Bible stories. She prays habitually, thinks it helps her, has heard lovely prayers, and has discussed praying. She has wondered about evolution, the nature of the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied from 83% to 21%. She took 83% of the opportunities to tell her mother about her religious ideas, 73% to tell her about adult meetings, 69% about young people's meetings, 68% about prayers, 66% about her intense emotional experiences, 57% about relatives, 55% about brothers and sisters, 51% about her young friends and her moments of appreciation, and 21% about her daydreams. In the

judgment tests she thought she would have told most about relatives and least about adult meetings, daydreams, and prayers.

From her responses to the supplementary questions we may conclude that at least 61% of the items in the questionnaire were real life situations to her. She thought she would have told 67% of the purely imaginary situations and 36% of those common to all adolescents, the percentages showing the usual effect of imagination upon this type of response.

In the RAR tests she thought she would have told her mother everything in fifty-five of the situations; in four she would have withheld all mention; and in seventeen, she would have mentioned only the casual details because her mother would have worried, would not have understood, would have been too busy, or would have scolded, thought her silly, preached, or been shocked.

In the QYN tests she wrote twenty-five reasons for not telling her mother and fifty-one reasons why she would have told her. She did not tell her chiefly because her mother was too busy. She wrote, "She cannot bother with such things" (daydreams and aspirations), (and) "She would be too busy." Six times she mentioned fear of her mother's ridicule. She wrote, "She would only tease me." "She would laugh at me," and "She would smile or tease me." Of her mother's lack of understanding, she wrote, "Mother would not sympathize with me." Of her mother's emotional reactions she wrote, "She would think me awful." "She would be ashamed of me." "She would be very angry with me." (and) "She would be disappointed in me." Her other reasons were slightly less emotional. She wrote, "She would think that I was selfish." "She would not like the friend." (and) "She would think that would be very mean."

Her reasons for telling her mother are suggestive of helpfulness on her mother's part rather than dictation of conduct. She wrote, "She would help me" (twelve times). "She would help me understand" (eight times). "She would understand and help" (seven times). "She would explain it to me." "She would appreciate it." "She would inspire me." "She would comfort me." "She would help me straighten it out." "She would give me her opinion." "She would help me the next time." "She would give me more advice to help." "She would sympathize with me." "She would help me plan." "She would give me some ideas." She also wrote, "She would be interested." "She

likes to hear about such things." "She would try to help me." "Mother would feel very proud." (and) "She would enjoy it too." Once she expressed her respect for her mother, saying, "Mother's opinion would be worthwhile," which indicates a real interchange of appreciation.

She made twenty-two corrections, all tending to lower her score and appearing to be the result of an effort to check her responses with the reality, rather than with an ideal. Her response as a whole is consistent and free from restraint. Her reasons are simply worded and direct, and tend to show a wholesome interchange of confidences with her mother. The pressure on the mother of other responsibilities evidently curtails some of the confidences, and there is apparent a certain amount of teasing or ridicule, which has tended to make the girl inhibit her natural desire to tell her mother of her daydreams and of her less articulate aspirations. However, there is no resentment evident, but rather a pervading sense of trust and confidence in the sympathy, understanding, and ability of the mother to help in all the situations that really present problems to the girl.

Case No. 137. This case was selected for special study because two people who knew the girl and her mother reported that the confidential relation existing between them was free from marked restraint and apparently satisfying to the girl. The girl's score on the direct-question tests was 111, or 16% of the highest possible score, and 136, or 60% of the highest score, on the judgment tests. Her response as a whole is full, consistent, and carefully written. She gave her own age as 16 years and put a question mark in the place for her mother's age.

In answering the supplementary questions she states that her parents have higher standards than the parents of her friends, they believe in God, entertain special friends, talk over their plans and aspirations before her, and disapprove of her smoking. She likes their friends, knows of their belief regarding Jesus, is prouder of her father than her friends seem to be of their fathers, has been impertinent to him, and has thought how unselfish her mother was. She has a younger brother of whom she is very proud and fond. She has an uncle living, and a grandmother in her home.

Of her social life she states that she visits her friends, goes on

picnics, has done charity work, and has been an officer in the club to which she belongs. She does not like to flirt, and has never had a "crush." She has had serious talks with her young and her older friends. Some of her friends have had a bad influence over her. She has been in trouble at school, has had secrets she was ashamed of, and has done things she was ashamed of with her friends, and has kept their secrets inviolate.

Of herself she states that she does not want to go to college, has been ill but is usually in good health, has been badly frightened but is not nervous. She has tried smoking and discusses it with her friends. She has longed to help those less fortunate than herself, likes to daydream, and has imagined herself as she hopes to be at twenty-five years of age. She is especially fond of her musical friends, goes to concerts, and likes jazz, classical music, and hymns. She likes poetry and pictures, has been to art exhibits, and has been thrilled by lovely scenes.

Of her religious life she states that she goes to church and to a religious school habitually, and has wished to join the church. She believes in God, knows some Bible stories, and believes God answers prayers directly. She prays sometimes and thinks it helps her. She has heard lovely prayers and has discussed praying. She has wondered about evolution and the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied from 63% to 14%. She took 63% of the opportunities to tell her mother about her religious ideas, 56% to tell her about her brother and sister, 54% about her relatives, 53% about her older friends, 51% about adult meetings, 49% about her intense emotional experiences, 45% about her young friends and her moments of appreciation, 41% about her prayers, 33% about young people's meetings, and 14% about her daydreams. Her response in the judgment tests varied 33% of the scale. She thought that she would have told most about her intense emotional experiences, her religious ideas, and her appreciations, and least about public meetings and her brother and sister. The changes in the relative amount of confidence given may be due to the different types of tests, the judgment tests being more removed from actual life than are the other tests in that the reaction is based on a supposititious case or story.

From her responses to the supplementary questions we may

conclude that at least 66% of the items in the questionnaire were real life situations to her. She thought she would have told her mother 67% of the purely imaginary situations and 14% of those common to all adolescents, which percentages show the usual effect of imagination on this type of response. This tendency, for her imagination to affect her answers, is also apparent in her responses to the RAR tests, where her scores are proportionally higher than are those on the more direct types of tests. She thought that she would have told her mother all about forty-six of the situations, casual details about seventeen of the situations, and nothing about thirteen of the situations named in the RAR tests, because her mother would have scolded, preached, worried, been too busy, or thought she should have done something alone.

In her responses to the QYN tests she gave thirty-six reasons why she would have told her mother and forty-one reasons why she would not tell her mother. Her reasons for not telling her mother fall into three groups. She sees no particular reasons for telling, as follows "She couldn't help it so why worry her?" "It would be absurd to worry her with such foolishness." "She has too much to think about to worry her with nonsense." "Why worry her with such things as can be worked without telling her?" "See no reason for telling her." "Don't see why they need be discussed." "I see no use in talking such problems over with one's mother." (and) "Such problems work out just as well without my saying anything."

The next largest group of reasons relate to herself. She wrote: "I can become better and finer without telling her." "Such things can be kept to oneself." "Had rather not tell such things." "Better decide such problems alone." "I don't care to tell her about it." "Try and work some things out for myself." "Usually it is just as well that I try to overcome it without telling her about it." (and) "I can show her in other ways." Only once she wrote, "If I was terribly ashamed I'd rather keep it to myself." There is no mention made of any emotional reaction on her mother's part, of scoldings, ridicule, or "fuss," only, apparently, a desire on the girl's part not to worry her mother, and to live her own life.

Her reasons for telling her mother are mostly for help. She wrote: "She would help me straighten my ideas out." "Think she would understand and appreciate." "She might help me to under-

stand and realize I'm wrong." "I like to get her views on the subject and am sure they can help me." "She can tell me many things I don't know about it." "Often I get a few points from her." "She would be interested and might help me." "Maybe she could help me decide what to do." "She knows more about it and could help me." (and) "She would understand and help me." Of her mother she wrote: "She would be interested in knowing." "She might enjoy it also." "If she wanted to know she'd ask." "She likes to know when I am content." "She might be interested in talking to me about it." "She would like to help me become stronger too." "She would be interested in the work." "She would appreciate it." "She would be glad to know it." (and) "She would understand it." Twice she wrote, "I would feel better having told her," (and) "I like to discuss such experiences with her."

The response as a whole bears out the opinion of the two people reporting that the confidential relationship was free from restraint and satisfying to the girl. Apparently, she seeks and obtains help when she needs it, and does not desire too extensive or too intimate a control of her life. The educational objective of the relationship seems adequately fulfilled; and since it is an open question as to how much control and a shared experience are of value to an emerging personality, it may be that the amount of control exercised by this mother, and of shared experiences she and her daughter enjoy, are adequate.

Case No. 49. This case was selected because the girl stated that she had no real hesitancy in telling her mother anything, and because two people who knew the girl and her mother reported that the confidential relationship between them seemed full and satisfying. The girl's score on the direct-question tests was 232, or 33% of the highest possible score, and 159, or 69% of the highest score, in the judgment tests, which scores placed her in the third fourth of the whole group studied. Her response is full and consistent, but she shows some hesitancy to state why she does not tell her mother in some of the situations. She gave her age as 15 years and her mother's age as 41 years, a disparity of ages of 26 years, which is practically the average for the group studied.

In answering the supplementary questions she states that her

parents believe in God, talk over their plans and aspirations before her, entertain special friends, and disapprove of her smoking. She knows of their belief regarding Jesus, likes their friends, is prouder of her father than her friends seem to be of their fathers, has been impertinent to him, and has thought how unselfish her mother was. She has a younger sister of whom she is very fond. She has worried about her, been ashamed of her and very proud of her, and has had secrets with her that they did not share with their mother. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she has been to a girl's camp, has gone on picnics, visited friends, and been an officer in the club to which she belongs. She has also done some charity work. She has had a "crush" on a girl friend and on a teacher, likes to flirt, and has been in love. She has had helpful friends, and friends who have had a bad influence over her. She has had serious talks with her young and her older friends. With them she has been in trouble at school, has done things she was ashamed of, has had secrets she was ashamed of, has cheated, and has acted silly. Some of her friends have been unfair, and with some she has kept special secrets which she has shared with no one else.

Of herself she states that she wants to go to college, has good health, has been ill, and is not nervous. She has tried smoking and discusses it with her friends. She likes to daydream and has imagined herself successful, clever, and happy, and as she hopes to be at maturity. She has also imagined herself doing things she would not really do and she has prayed for harm to come to a friend; but she has also longed to help those less fortunate than herself. She has been to concerts, plays in the school orchestra, and likes jazz, classical music, and hymns. She likes poetry and writes some. She is very fond of pictures and has been to art exhibits. She is much interested in "movie" stars.

Of her religious life she states that she goes to church and to a religious school habitually, believes in God, and knows some Bible stories. She prays sometimes, does not think it very helpful, has heard lovely prayers, and has wanted to write a prayer-poem. She has wondered about the nature of God, the Holy Spirit, Jesus, and life after death.

Her responses to the different life situations varied substantially. She took 84% of the opportunties to tell her mother about

adult meetings, 70% about young people's meetings, 64% about intense emotional experiences and religious ideas, 61% about older friends, 60% about younger friends, 56% of relatives, 54% of her daydreams, 49% of her moments of appreciations, 34% of her brother and sister and 21% of her prayers. Her responses in the judgment tests varied 54% of the scale. She thought she would have told most regarding her brother and sister, her prayers, and her religious ideas, and least about her moments of appreciation. Her reversal of the amount of confidence she says she would have given about prayers and her brother and sister probably indicates the effect of the imagination upon her response. She found it easier to think of telling a thing when a story lifts the whole situation above actual reality, as is the case in the judgment tests.

From her response to the supplementary questions we may conclude that at least 73% of the items in the questionnaire were real life situations to her. She thought she would have told 53% of the purely imaginary situations and 60% of those common to all adolescents, which percentages are not usual in the group given special study, nor are they consistent with her higher score in the judgment tests than in the direct-question tests.

Of the RAR tests she thought that she would have told her mother all of fifty-four of the situations, would have told casual details in seven situations, and would have withheld all confidence in eight situations because her mother would have scolded, been shocked, not understood, worried, or smiled. In five situations she did not check a reason for not telling her mother.

In the QYN tests she gave thirty reasons for not telling her mother and forty-seven for telling her mother. They are short, terse statements, and general in nature rather than particular. Among her reasons for not telling her mother she wrote nine times, "She would be ashamed of me." Twice she explained, "It would hurt her" (and) "She would be sorry." "She'd be disappointed." "She'd be ashamed and scold." Her other reasons are, "We don't discuss God as a tangible thing." "She doesn't appreciate my weakness." "She'd think I was silly." (and) "It would only make her more unhappy" (of her own depression). She expressed her desire for independent thought in several reasons, as follows, "Too much a part of myself" (ten times). "Too intimate." (and) "It's too private." From which

answers we may gather that a sense of shared shame was the predominant method of control rather than ridicule or scoldings.

Of this girl's reasons for telling her mother the more numerous were those involving some phase of her mother's understanding. She wrote: "Mother understands and is interested" (twenty-five times). "She knows my weakness." "She knows that I'm interested." "She's interested in what I do and think" (eight times). Of the help she receives she wrote: "She can be lots of help." "She could suggest some way to help." (and) "She could help straighten me out." Of her mother's ability she wrote: "She's lived through it." "She has interesting opinions." (and) "She is interested and intelligent on such matters." Of the mother's joy in the relationship she wrote: "She enjoys my happiness." "She'd be so proud." "She likes my finer ideas." "My development pleases her." "That type of thing is to her the best side of me" (high aspirations). (and) "She enjoys seeing the better side of me." There is an element of assured understanding and independent thinking in these statements that apparently has grown out of discussions and shared experiences which were not unduly hampered by the dominance of either personality.

The response as a whole seems to support the opinion of the two people who knew the mother and daughter, but does not quite support the statement of the girl herself. While the relationship appears to be full and satisfying, the girl appears to be deeply affected by the possibility of her mother's being ashamed of her. This may stiffen her courage at a moment of temptation, but it apparently limits the amount of her confidence. Her low score on the purely imaginary situations suggests that her total scores may be held down by her effort to react on the level of reality, and may not be a true measure of the amount of confidence she gives in comparison with that of the others in the group studied.

Case No. 146. The case was selected for special study because two people who knew the girl and her mother reported that the confidential relationship existing between them was very limited, that the girl was much more likely to confide less in her mother than in her father, who was in the home more than the mother and who took upon himself most of the care of the children. The girl's score in the direct-question tests was 369, or 53% of the highest possible score, and 221, or 96% of the highest score in

the judgment tests, which scores placed her at the average of the whole group studied. Her response as a whole was full and consistent, but not free from doubts and inhibitions. She gave her own age as 12 years and her mother's age as 37 years, a disparity of ages of 25 years, which is the average for the group.

In the supplementary questions she states that her parents have higher standards than the parents of her friends, believe in God, entertain special friends, talk over their plans and aspirations before her, and disapprove of her smoking. She put a question mark after the questions regarding whether they quarrelled much and whether they deceived one another. She likes their friends, knows their belief regarding Jesus, is prouder of her father than her friends seem to be of their fathers, and has never been impertinent to him nor thought how unselfish her mother was. She has a younger and an older brother. She is very fond of the younger brother, has quarrelled with both, has been worried over them, and ashamed of them, has had secrets with them, and has been proud of them. She has an aunt living, and an uncle whom she admires.

Of her social life she states that she goes on picnics, visits friends, and has done some charity work. She had not been to a camp, nor been an officer in a club. She does not like to flirt, and has never had a "crush." She has had serious talks with her older friends, and she has had helpful friends with whom she has had secrets.

Of herself she states that she wants to go to college, has good health, and is not nervous. She has been ill and badly frightened. She has longed to help those less fortunate than herself, and she has imagined herself doing things she would not really do, as she hopes to be at maturity, and as successful, clever, and happy. She is especially fond of her musical friends, goes to concerts, and likes classical music, and some hymns. She likes poetry and writes it. She loves pictures, has been to art exhibits, has been thrilled by lovely scenes, and is "quite" interested in "movie" stars.

Of her religious life she states that she goes to a religious school habitually, and has been to church. She believes in God, knows some Bible stories, and believes sickness is God's punishment of sin. She prays habitually, thinks it helps "sometimes," has heard lovely prayers, discussed praying, and wanted to write a prayer-poem. She has wondered about the nature of God, Jesus, and life after death.

Her responses to the different life situations varied slightly. She took 74% of the opportunities to tell her mother about her young friends, 73% of the opportunities to tell her mother about her intense emotional experiences and her moments of appreciations, 72% about relatives, 69% about adult meetings, 67% about religious ideas, 66% about older friends, 65% about young people's meetings, 63% about her brother and sister, 62% about her daydreams, and 56% about her prayers. In her responses to the judgment tests she made no significant differentiation, her scores being uniformly high.

From her responses in the supplementary tests we may conclude that at least 60% of the items in the questionnaire were real life situations to her. She thought that she would have told all of the purely imaginary situations and 45% of those common to all adolescents, the percentages showing the usual effect of imagination upon this type of response. This is also true of her responses to the RAR tests, where her scores are uniformly high throughout the seven sets.

In the QYN tests she gave fifty-six reasons for telling her mother and fifteen for not telling her mother. Chief among these last was, "I would be ashamed" (to tell). Her other reasons for not telling her mother are, "To surprise my parents." "I like to tell stories to others." (Here she evidently refers to daydreams as make-believe stories) "For my parents would not have to worry about me." "I don't wish my mother to have more worries." "It may make my mother feel badly." "Because there are many things to talk about of more importance." (and) "Maybe what I thought was silly but what my mother tells me is the truth," which sounds a little like a defense of a sturdy faith in her mother.

Her reasons for telling her mother are detailed and painstaking, showing traces of her own immaturity and of being defenses of her mother. Of the help she receives she wrote: "Mother would give me some good advice." "Would answer any questions I've been longing to know." "She may take the disgustful feeling away." "She would tell me if it is really worthwhile." "My mother would understand and help." "By that I would gain more knowledge." "So I will know if anyone asks me." "She would teach me a good lesson." "So she can teach me a few things about temptation." "Mother would tell me if I was right or

wrong." "I'd want her to know so she could help take away the bad thoughts." "So my mother could explain." "So she could tell me how to better myself." (and) "I might not quite understand the teacher and mother can explain more clearly."

She has worked out her own philosophy, and generalizes quaintly regarding the relationship between herself and her mother. She wrote: "Through my mother, I learn." "I wish to know a few more things about praying." "If I hear her good advice, I will know what to do." "Then my mother will know that it was my fault." "When she sees I have done wrong she will forgive me." "I'd like to hear my mother's opinion." "I feel I could get her advice." "My mother's thoughts might be better than mine." "She may care more carefully for you." "You should keep nothing from her." (and) "I may get some knowledge out of asking questions." These explanations sound very much like a little girl trying to rationalize herself into a secure position of faith and assurance rather than like evidence of an actual confidential relationship with her mother. This trend of thought occurs also in her efforts to show her mother what she is really like. She wrote: "To show my mother that I can do things when I want to." "I try to make my mother think I'm good." "I like to tell my mother that I would like to be as brave." (and) "She may forgive me and let me start anew."

She apparently tries very hard to please her mother. She is a little pathetic in her efforts to gain attention and sympathy, implying a hunger for both rather than a great sufficiency of them. She wrote: "Maybe she would enjoy what I told her," "for it might make her happy also." "It would make my mother happy." "for she is happy to hear some of my dreams." "Mother might have delight in it also." "My mother likes to hear them." "She may help the poor people herself." "She will give me the opportunity to help her." "It would make her happy to hear that we are doing something worthwhile." (and) "To make happiness come into my mother's heart."

Of her own desire for self-expression she wrote: "Because anything that makes me happy I can't keep a secret." "It makes me happy" ("to tell I feel gay and full of vigor"). "I am proud of my brother." "I can't help but think of it" (and so must tell). (and) "Because I feel proud myself."

Her response as a whole does not support the opinion of the

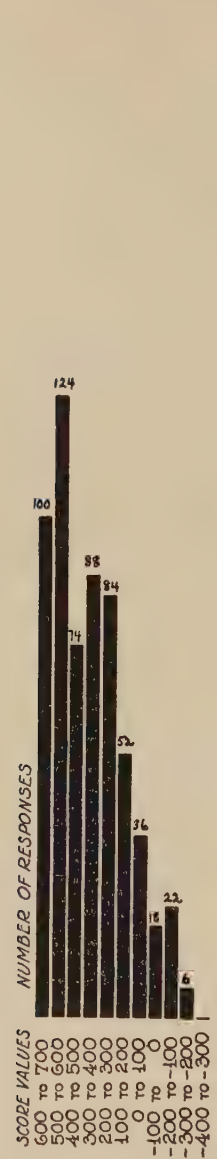
two people who reported on the case. Her total scores show at least an average amount of confidential intimacy with her mother, and their opinion was that the relationship was very limited and unsatisfying. But their opinion is supported by the implications drawn from the data, which fact illustrates the complexity and hazards of this method of research. Taking her total scores alone we have a contradiction of the opinion of our coöperating judges, but the contradiction fades if we note, first, her hesitancy to admit any of the misdemeanors suggested in the supplementary questions, indicating a tendency to avoid reality; second, the fact that the pressure of other duties on her mother seems to be her chief reason for not telling her mother things; third, that anxiety to save her mother worry seems to have been an important inhibitor rather than scoldings or ridicule, which are almost absent from her reasons for giving her mother confidences; fourth, that she uses the subjunctive mode in place of the indicative, throwing a good deal of doubt into many of her statements regarding her mother's understanding or sympathy; fifth, her tendency to rationalize, or to defend her mother, or one might almost say, to suggest to her mother the girl's need of her; and, sixth, her repeated expression of a desire for attention and confidence in her written reason. In this case it is known that the mother works out of the home, comes home very tired, and is of a very irritable disposition, some hint of which facts is evident in the girl's responses. The study of this case indicates very fully the difficulties in the way of using this form of research, and, more especially, its inexactness and its dependence upon interpretation and supporting evidence, such as the supplementary questions, the opinions of others, etc.

CHAPTER IV

THE STUDY OF THE GROUP AS A WHOLE

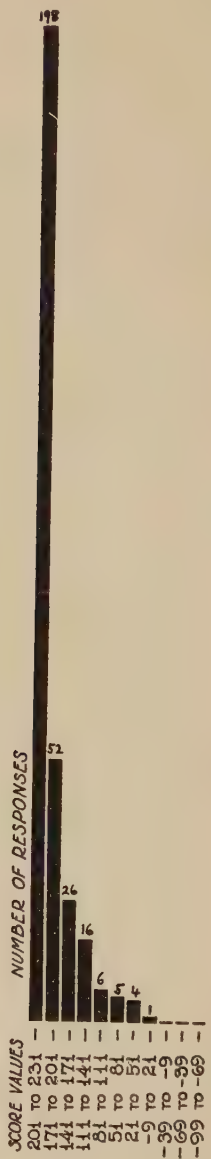
The Scores

The total scores for each of the 303 individuals were computed and studied. It was found that there was a marked difference between the scores on the two types of tests, the scores on the two judgment tests being uniformly higher than the scores on the five direct-question tests. Separate total scores for the judgment tests and for the direct-question tests were then computed for each individual. It was found that the total scores for the whole group in the five direct-question tests ranged from —236 to +683, or approximately nine-tenths of the complete range of the tests, which was from —307 to +693, a range of 1001 points, with the average at 367, or 53% of the highest possible score. (See Graph A.) The scores for the whole group in the two judgment tests ranged from +5 to +231, or 73% of the total range of the tests, which was from —77 to +231, with the average score at 197, only 34 points below the highest possible score. (See Graph B.) The scores on the two judgment tests showed a marked tendency to cluster near the top of the scale. In the forty cases given intensive study it was found that the judgment tests were more frequently responded to carelessly or without any evident effort at discrimination than were the other tests. There were several elements in the situation which made this possible. The questionnaire, as it is now composed, is much too long to hold the interest of the average girl throughout, and there was the pressure of time to be considered. As the closing time approached those girls who were not through with the tests were asked to mark hastily the remainder of the questions, answering them in accordance with their habits of confiding in their mothers. It was apparent that the judgment tests were the ones most hastily and indiscriminately passed over. When a number of the girls were asked about the matter, they stated that they found themselves responding in the



Graph A. Direct-Response-Type Tests

Possible range ..... —308 to +693
Actual range ..... —236 to +683



Graph B. Judgment-Type Tests

Possible range ..... —77 to +231
Actual range ..... + 5 to +231

judgment tests to what they felt would be wise or ideal, under the circumstances given in the stories, rather than to what they knew they themselves would actually have done. They felt that the reflective type of question tended to suggest ideals rather than actual conduct, and that they had responded on that level. One girl suggested that the judgment tests measured their ideals or desires rather than their actual conduct. For the present study, it was apparent that the responses to the judgment tests were not as valuable as the responses to the direct-question tests, in contributing evidence regarding the confidential relationship between mothers and their daughters.

The Ages of the Girls Taking the Tests

Two hundred and ninety-eight girls gave their ages, which ranged from 11 years 10 months to 19 years, with the average at 14.7 years. There were given the ages of 270 of the mothers, with a range of from 29 years to 54 years, and the average at 40 years. In the 267 cases where both ages were given, the range of disparity of ages was from 13 years to 39 years, with the average disparity of ages at 25 years. There is no apparent correlation between any one of the age factors and the amount or kind of confidences given. The daughter of the oldest mother fell in the lowest 10% of the whole group; and the girl whose age compared with her mother's showed the greatest disparity of ages, fell in the lower quartile of the group; but so also fell the scores of several of the youngest girls and of the youngest mothers. Other factors than age seem to have been more influential in determining the amount and kind of confidences given in the group studied.

Implications Regarding the Mother-Daughter Relationship

Many of the implications regarding the factors that foster a wholesome confidential relationship have been dealt with at some length in Chapter III and need only be mentioned here as including patience, wholehearted interest, sympathetic study, ability to help, and willingness to accept a joint decision. The hindering influences have also been discussed at length in the preceding chapter. Two illustrations of a break in the relationship of confidence will show the prevailing tendencies. One girl wrote, "I do not tell my mother (about my daydreams of being a mother

myself some day) because I once said I'd never marry and she remembers." Contrast the statement with this girl's: "Pictures mean a lot to her, too." In the one case the mother seems to have used a previous confidence as a weapon or challenge and the result was a broken thread of social intercourse, a curtailment of mutual enjoyment, a possible shutting off of an important area of life activity from future confidences. In the other case the mother has evidently kept open the thread of social intercourse, so that at any future time confidence may be easily exchanged.

Another girl wrote, "She doesn't care as long as I do what is right" (regarding her conduct with boys), and "She isn't interested enough" (regarding a moral problem). The mother had conveyed, apparently, the idea of lack of interest in the girl regarding two dynamic problems of adolescence which are fraught with danger. To whom could the girl turn in a crisis? Scarcely to her mother, who is not interested enough to listen, "unless," as one of the girls put it, "I was very sorely pressed."

To summarize, the factors that seem to hinder a wholesome confidential relationship are: (1) any type of emotionality in the mother, from fussing or nagging, to yelling or weeping; (2) any feeling of hurry or lack of leisure; (3) any form of ridicule, however slight; (4) any indication of lack of interest or of belittling the event confided; (5) any misunderstanding of the girl's attitude, actions, or problem; (6) any intense desire on the part of the girl for independent thought or action; (7) any feeling of guilt or shame on the girl's part, coupled with a desire to solve the situation alone; and (8) any tendency on the girl's part to hoard secrets or to shun intimate social contacts.

Many other implications have grown out of the study of the data, but none has been more interesting than the evident desire of the adolescent girl to talk or write about herself, especially if she feels herself to be misunderstood. The girls whose mothers did not understand them wrote long, elaborate reasons, added to the text, and responded with a flourish of the pencil. They understand so little this new self that is emerging, and they are so profoundly interested in trying out each new avenue of expression that even a clumsy questionnaire becomes a vital document in their eager hands. It becomes an extension of the self in which they see a greater maturity. They pause to philosophize, to pass judgment on their mothers and even upon themselves. It should

not surprise us that, given reasonable assurance of anonymity, they respond freely and, in the main, sincerely to the questionnaire method. If they exaggerate, it is for us to recognize the earmarks of the mirage of racing adolescent blood.

Somewhere in *Vanity Fair* Thackeray makes the shrewd remark about "mother" being the name of God on the lips of little children. Over and over we met instances of this same unfaltering faith in mothers in such reasons as, "She would tell me the truth," or "She would know, as she is my mother." And there was also the other side of the same attitude, "You ought to tell your mother everything," and "She ought to know everything you do." A vagrant question keeps coming to mind. "Why?" What has the mother done to deserve such implicit faith? Is any mother ever worthy of it? What, then, happens when the first deception or mistake on the part of the parent is discovered by the child? Conflict? A fallen saint? Better she should be a human being from the outset, perhaps. Certainly the attitude of children should make mothers pause and listen to their own remarks thrown carelessly at their daughters. Where faith has been lost the bitterness that replaces it is quite as impressive. One girl put it, "Who cares for my society anyway?" At sixty years of age such a remark would be sad, but at sixteen it is appallingly so.

It is impossible in this initial study to draw any conclusions regarding the limits of a worthwhile or wholesome confidential relationship between mothers and girls. We have previously intimated that the need of the girl should perhaps be the first consideration, but even this need may lead to undesirable habits or attitudes on the part of both parent and child. In a number of the cases studied, a tendency to confide to escape from responsibility was apparent. One girl wrote, "Because, after I tell Mother I don't feel so guilty about telling a lie." This "confessional" aspect, a possibility of the confidential relationship, was rather frequently referred to by the girls who confided a great deal to their mothers. In a number of cases they clearly were in the habit of shifting the load of moral obligation to their mothers without any further thought. Statements that, "Mother would fix things for me" and "Mother would straighten it out for me," implied a lack of moral fibre in the girl that made the relationship a hazard rather than a helping hand.

A distinction should also be made between the girl's apparent

need and her actual need. In many of the cases of excessive dependence it was clear that the mother was answering a present or apparent need of the girl without giving due consideration to the girl's actual need of learning independent habits of thought and action. In a few cases the girl seemed to be answering a need in the mother, which tended to increase unduly their interdependence.

Several girls illustrated the use of a device that girls have no doubt used since time immemorial. One girl wrote, "Sometimes I put it in the third person, making myself inconspicuous," to ask her mother's advice. There is scarcely a mother but who recognizes how conspicuous the girl makes herself by this device, and how freely she will express her problem if she may so objectify it. The advantages are obvious, but such a device does indicate a roundabout way of making a confidence, a slightly tarnished relationship of trust between mother and daughter that can not endure a full straight look.

It is of more than passing interest in relation to our problem that nearly every girl studied was impressed with how busy her mother was. It seems strange that, with all our devices for saving labor, with all our education for life, so many mothers have so little time to live with their daughters. Considering children solely as an investment, are mothers not inconsistent when, after investing so many years in rearing the child, they neglect the investment in its heyday of conflicting dangers? What investment is of more lasting value to her? Never has civilization been less adapted to the immature than now. Never has the need of adolescent children for continuation education been so acute; and never, apparently, have mothers been so indifferent to their continuing obligation to prolonged infancy and to a complex civilization.

Implications Regarding the Method

The implications regarding methods have been touched on in Chapter III, but may be summarized here. (1) The QYN tests brought forth the most vigorous and interesting of the responses. (2) In the RAR tests there was a tendency apparent for the girl to hunt for a familiar reason and check it, rather than to weigh evidence and respond on the basis of habit or thought. (3) The

JWU tests suffered by being ignored. The responses were frequently completely positive, when the direct-question tests indicated they should have deserved a fairly low score. (4) The scale tests were flexible and liked by the girls. (5) The nearer reality the situation was, the more likely was it to receive discriminating attention. (6) The study tends to show that the questionnaire method may be used to show trends, in confidential relationships, tendencies that hinder the relationship, and underlying causes of conflicts which need further study. These facts were indicated particularly in the seven cases where some corroborating evidence was available. (7) The present form of the questionnaire used seems to be at least seven times too long. Ineffectual and trivial items should be weeded out, leaving possibly one example of each life situation in each of five different types of tests. (8) The selected items should be so fundamental to personality as to be diagnostic of the whole confidential relationship of the girl with the parent, not of the religious phase only, as has here been the case. (9) The items should be such as would indicate general tendencies of the individual to be an introvert or an extrovert type of personality; and they should give clues regarding substitute confidants, where there has been a break in the relationship of the girl with the parent. (10) The present study depends in large measure upon internal consistency for credences of its findings; hence attention should be called to the fact that it collects 809 separate responses of ten distinctly different kinds, which facts, in cases of consistency, tend to lend weight to the evidence, and in cases of inconsistency, to indicate clues to the underlying difficulty. The very length of the questionnaire tended to act as a grilling device, and brought forth such responses as the following, "I wouldn't tell my mother every little thing," which, as in this particular case, opened the way for a freer response. (11) Finally, this initial study of the relationship between mothers and daughters tends to indicate the possibilities of the field for further study, and the great need there is for such extensive research.

Problems Suggested by the Study

Listed below are the problems which have grown out of the present study and which the author feels to be of immediate importance.

1. A short diagnostic instrument should be compiled from the longer questionnaire and its items should be validated for all adolescents.

2. Norms for age groups should be determined, to identify gross maladjustments.

3. Methods of treatment in cases of maladjustment should be worked out in relation to home situations.

4. What criteria should be used to determine the needs of the girl at each stage of the emerging personality?

5. What weight should be given to the emotional needs of the mother?

6. What are the effects upon both personalities, mother and daughter, of too early or too late an emergence of independent habits of thought and action?

7. How effective are substitute confidantes in meeting the needs of the girl?

8. What effect does a wholesome or an unwholesome relationship between a mother and one child have upon the family life as a whole?

9. What relation is there between the confidential relationship between mother and daughter and the modes of control used in the home, the emotionality of the mother, other responsibilities of the mother, indifference of the mother, and standards of conduct maintained by the parents?

10. To what extent should the confidential relationship be used as an educational tool? Is anything gained by mere self-expression on the part of the girl if the opportunity is not used to indicate basic social reasons for the customs and mores of the race?

VITA

Eugenie Andruss Leonard was born February 22, 1888, in Dallas, Texas. She was married to Robert Josselyn Leonard, August 12, 1912, and there are two children, Eugenie A., on December 20, 1913, and Robert J., Jr., on May 1, 1917.

She attended the elementary schools of Seattle, Washington, and Cincinnati, Ohio; the secondary schools, 1902-1906, Seattle High School, Los Angeles High School, and Lowell High School, San Francisco, California.

From 1906 to 1909 she spent in Germany and France, in voice culture, piano study, and travel in Italy, Switzerland, Holland, Belgium, and England. Her university attendance was, 1909-1912, University of California; 1916-1917, Indiana University; 1917-1920, University of California. A.B. degree was awarded by the University of California, 1920, with major in Education. Her post-graduate study was, 1920-1923, in the University of California, and, 1923-1929, at Teachers College, Columbia University. She received honors on the Junior Certificate, Phi Beta Kappa, and Kappa Delta Pi.

Her professional experience consists in teaching, 1921-1923, Special Classes in the Berkeley Public Schools, Berkeley, California; and, as leader adviser or speaker, in parent study groups. She has written a number of articles for magazines, and has made special studies.